Millennial Star

DECEMBER 1967

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CONTENTS

	Page
ARTICLES	
Christmas Eve Reading	6
Church Accepts Newly Revealed Truth	26
London Temple Schedule	28
Sacred Marriages Will Not Be Broken	30
Forgiveness, Law Which Creates Saints	33
The Plowman	35
Jesus Christ, Ancient God of The Americas	47
Elder Ivins Eulogized at Funeral	50
The Gospel Teacher and the Temple	51
GENEALOGY	61-63
CHRISTMAS SPECIALS	
Christmas Is . . .	25
A Christmas Message	7
Peace, Goodwill and Life	4 & 5
The Things of the Jews	8
The Sheaf of Grain	13
Christmas Decorations	40
Recipes For You	38
Christmas Thoughts	44
Grandma's Surprise Package	16
Christmas Prayer	20
MANCHESTER CHOIR	
Flight to Salt Lake	54
A Choir is Born	58
NEWS	
Missions	64
Stakes	70

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Cover Picture

A Scottish Piper
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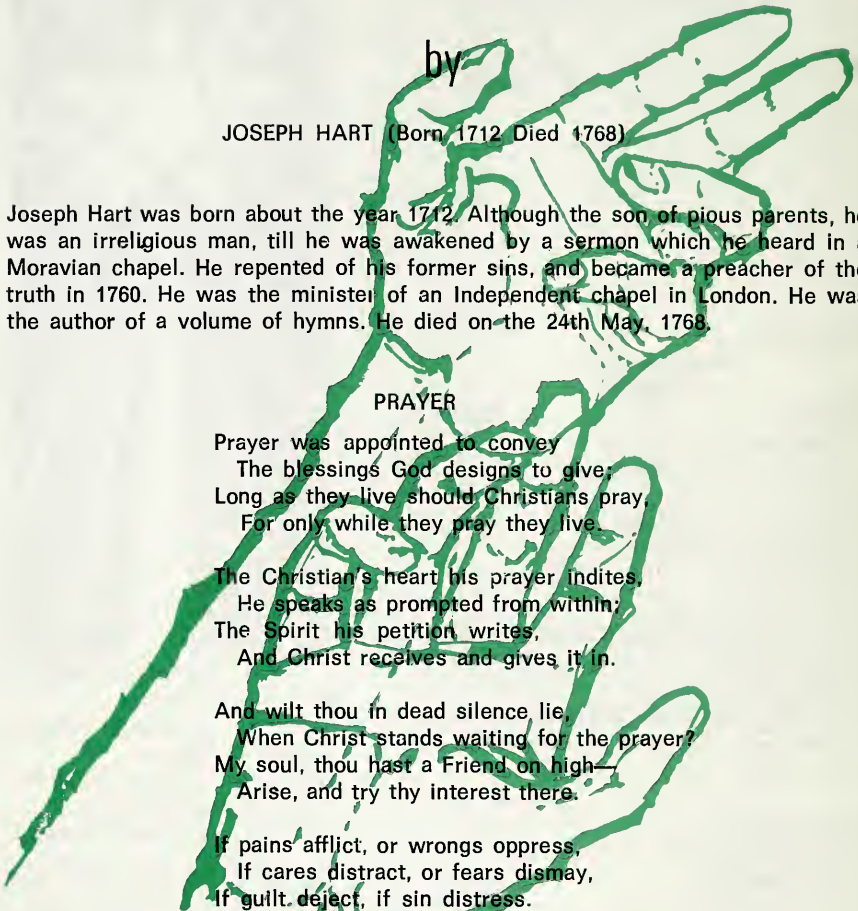
PRAYER

by

JOSEPH HART (Born 1712 Died 1768)

Joseph Hart was born about the year 1712. Although the son of pious parents, he was an irreligious man, till he was awakened by a sermon which he heard in a Moravian chapel. He repented of his former sins, and became a preacher of the truth in 1760. He was the minister of an Independent chapel in London. He was the author of a volume of hymns. He died on the 24th May, 1768.



PRAYER

Prayer was appointed to convey
  The blessings God designs to give;
Long as they live should Christians pray,
  For only while they pray they live.

The Christian's heart his prayer indites,
  He speaks as prompted from within;
The Spirit his petition writes,
  And Christ receives and gives it in.

And wilt thou in dead silence lie,
  When Christ stands waiting for the prayer?
My soul, thou hast a Friend on high—
  Arise, and try thy interest there.

If pains afflict, or wrongs oppress,
  If cares distract, or fears dismay,
If guilt deject, if sin distress,
  The remedy's before thee—pray:

'Tis prayer supports the soul that's weak,
  Though thought be broken, language lame;
Pray if thou canst or canst not speak;
  But pray with faith in Jesus' name.

Depend on Him, thou canst not fail;
  Make all thy wants and wishes known;
Fear not, His merits must prevail;
  Ask what thou wilt, it shall be done.

EDITORIAL ROUNDUP

GENEALOGIST

★ Sidney Cramer, Edinburgh, Scotland, a life member, Society of Genealogists, and an Honorary Founder of the Scottish Genealogy Society, addressed the Society of Genealogists in London recently on "Adventure Into Genealogy."

Earl Mountbatten is president and The Duke of Norfolk, a vice-president of the Society.

The talk by Bro. Cramer was featured on the same programme as a violin recital.

TEMPLES

★ Sites have been selected for construction of the two new temples the Church recently announced will be built in Ogden and Provo, Utah.

The temple to be erected in Ogden will be situated on the Tabernacle Square in downtown Ogden; the Tabernacle there was finished only a few short years ago.

In Provo the new Temple will be constructed northeast of the BYU campus. The particular property is owned by the Church.

The new Ogden Temple district will serve the present 24 stakes and the Provo Temple district, 26 stakes.

MRS. HATCH

★ Word has been received that Mrs. Caroline Jensen Hatch, 87, who organised the first Primary in Great Britain, while she was a missionary died recently in Salt Lake City. She started that early Primary in England with four boys and eight girls. Miss Dorothy Blakemore was her assistant.

Branch President John Joseph and Harold Hal Jensen, who sent this information to the Millennial Star, assisted Mrs. Hatch in advertising the event, taking all later to a circus on free passes.

By 1920 there were 15 girls and nine boys and soon 25 to 35 were attending weekly.

At her funeral held in the Salt Lake 18th Ward, one of her Primary boys, George Makin told of this event and sang a solo. Melvin Dunn, another of her boys, now a famed organist, played a number and his sister, Ruth, came from England and was among many who remembered this first Primary.

TEMPLE ANNEX

★ The Salt Lake Temple Annex was dedicated October 22 by President Hugh B. Brown of the First Presidency, at the request of President David O. McKay.

The new temple annex harmonises with the architectural lines of the Salt Lake Temple. Construction of the Temple Annex began in August 1963 with the official opening held on March 21, 1966.

Speakers at the dedicatory services also included President N. Eldon Tanner and President Joseph Fielding Smith of the First Presidency and Elder Alvin R. Dyer, newly appointed Apostle.

Mrs. Jesse Evans Smith, wife of President Smith, sang "Bless This House."

ELDER STAPLEY

★ Elder Delbert L. Stapley of the Council of the Twelve has been elected to the board of trustees of Nauvoo Restoration, Inc. Dr. J. LeRoy Kimball of Salt Lake City is president.

Dr. Kimball announced at the meeting in Nauvoo, Illinois, that a master plan on the complete Nauvoo Restoration project is nearing completion.

PEACE, GOODWILL

By President David O. McKay

★ Christmas is the happiest season of the year. At first thought, it is strange that this is so, particularly in our northern climates. The days are short and gloomy; the nights, cold and long; trees are leafless, and the landscape barren or covered with snow. Nevertheless, Christmas, even in the depth of winter, is full of happiness and cheer.

This is because in Christian lands the Yuletide festivity is impregnated with the spirit of the Christ. At this time, more than at any other, we think of others and try to express either in word or deed our desire to make others happy. Herein lies the secret of true happiness. "He who will lose his life for my sake and the gospel's shall find it" is sound philosophy, which the true Christmas spirit helps us to understand.

If you were to ask me to name the one city that has given to the world a greater civilisation than any other city, without hesitation I would name Jerusalem. I would give that ancient city this distinction, not because it was the "City of David," nor because it still holds the veneration of the three great religions of mankind, but because I would associate with it the life, the teachings, and the death of Jesus Christ, the Redeemer of the world.

Five miles south of Jerusalem is Bethlehem, a little town of great historical importance, which will also be venerated as long as there are Christian hearts to feel or Christian lips to utter prayer. Its importance comes not because it is one of the oldest cities in Palestine, nor because we associate with it the beautiful story of Ruth, the home of Jesse and David, and many other important persons and incidents in biblical history, but because in Bethlehem was cradled the Saviour of mankind.

"Jerusalem" (the Canaanite Urusalim, the Hebrew Yarushalayim) means "the abode of peace." "Bethlehem" (Beit Lahm) means "the house of bread," perhaps because from very early times it has been a fruitful district, and because the original plant from which cultivated wheat was developed has been found wild only near Bethlehem. It is significant that from the home of bread, the "staff of life," springs also mankind's "bread of life."

Peace! Life — eternal life! The approaching festive season, in which we celebrate the birth of the Redeemer, should add greater meaning to those words.

Peace, the opposite of fear, was the message given to the shepherds by the angels, who said, "Fear not: for, behold, I bring you good tidings of great joy."

Peace was heralded by the heavenly hosts that sang, "Glory to God in the

AND LIFE

highest, and on earth peace, good will toward men."

"Now lettest thou thy servant depart in peace," cried the aged Simeon as he beheld through inspiration the Blessed Child that should be "a light to lighten the Gentiles, and the glory of thy people Israel."

Peace and good will undoubtedly filled the hearts of the Wise Men as they brought their glittering gold and costly gifts to the true King of the Jews. Valueless, indeed, seemed their wealth of treasure in comparison with the rapture that filled their beings as on bended knees they worshiped their king, whom they had found through their learning and their sincere searching for truth.

Love for God and for one another should be the Christmas theme. Such was the divine announcement by the heavenly host that first heralded the "glad tidings of great joy!"

"Glory to God in the highest, and on earth peace, good will toward men!" How simple the words! How deep, how comprehensive their significance! At Christmas, we celebrate his birth in whose mission on earth (1) God is glorified; (2) earth is promised peace; (3) all men are given the assurance of God's good will toward them!

If every man born into the world would have as the beacon of his life these three glorious ideals, how much sweeter and happier life would be. With such an aim, everyone would seek all that is pure, just, honourable, virtuous, and true —all that leads to perfection. He would eschew that which is impure, dishonourable, or vile. If every man desired to show good will toward his fellowmen and strove to express that desire in a thousand kind sayings and little deeds that would reflect unselfishness and self-sacrifice, what a contribution each would make toward universal peace on earth and the happiness of mankind!

Christmas is a fitting time to renew our desires and to strengthen our determination to do all that lies within our power to make real among men the message heralded by the angels when the Saviour was born. Let us glorify God by seeking the good, the true, the beautiful! Let us strive to establish peace on earth by exercising the same good will toward one another that God has shown toward us!

May Christmas 1967 find love and a desire to bless others abiding in the heart of every Latter-day Saint. In all such hearts and homes will be found peace and good will toward men. Where this peace abides, it matters little whether the possessor be rich or poor, for he will have, in addition to the peace that gives "joy unspeakable," the assurance that the Son of Man gave when he said: "I am the bread of life: he that cometh to me shall never hunger; and he that believeth in me shall never thirst."

Peace, good will and life everlasting are the blessings, then, we wish everyone as we repeat once again the glad old greeting: A merry merry Christmas, and a happy, prosperous new year!

SUGGESTED READING FOR CHRISTMAS EVE

(Bible story of the Saviour's Birth)

(Editor's Note: It is suggested the following be read to each and every family of the Church by the father of the family on Christmas Eve. Make this Christmas season a spiritual occasion, let us all turn our hearts and thoughts to Him who came to earth that we might be.)

★ Also included for the holiday season are other special Christmas stories, poems, recipes for delightful new refreshment treats, decorating ideas, all as fresh as the wintry airs. We invite you to read the Christmas poems and stories and to try the recipes, some of them by your own brothers and sisters in the Church here in England. These Christmas specials you will find beginning on page 31.

"And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed

"(And this taxing was first made when Cyrenius was governor of Syria.)

"And all went to be taxed, every one into his own city.

"And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David.)

"To be taxed with Mary his espoused wife, being great with child.

"And so it was, that while they were there, the days were accomplished that she should be delivered.

"And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

"And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

"And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid.

"And the angel said unto them, Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people.

"For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

"And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

"And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

"Glory to God in the highest and on earth peace, good will toward men." (Luke 2:1-14.)

A Christmas Message

On an evening, bright and starry, watched the shepherds in the night.
While their sheep lay round about them, at their feet.
But the peace of night was broken by a bright and shining light
And by voices singing praises loud and sweet.

"Hallelujah" and "Hossanna", sang the voices from above
While the shepherds stood in wonder, awe, and fear.
Till an angel stood beside them, telling them in words of love
That the praises were to herald someone dear.

"In a manger, in a stable," sang the great and glorious host
Is a baby, Christ The Saviour of us all".
"Born of Mary, and of Joseph, earthly parents of the Lord
Who will save us all from death and from the fall".

"Glory, glory", sang the angels, praising Jesus loud and long
While the shepherds felt their fears all fall away.
And they told the Heavenly leader of the great and glorious throng
"We will go and see the infant Lord to-day".

So they gathered from their baggage the most precious gifts they could
Then left their sheep, and journeyed through the night.
To the manger where the Christ child lay, a manger made of wood
While above them shone a star, a guiding light.

Still the voices from the Heavens sang the praises of the Lord
And the shepherds hearts grew lighter as they walked.
For they knew that they were blessed men to hear the angel's word,
And joyous words abounded as they talked.

At last they reached their journeys end, still guided by the star
And in the manger lowly there, they found,
The Christ child, as the angels said, who had sung from afar
Of joys and blessings that would now abound.

Now in this festive season may we all think of that night
When Jesus Christ was born to live with men
And as we wrap our Christmas gifts in paper gay and bright
May we think of those shepherds once again.

They had not much, yet what they had they carefully did place
Before the Lord, the Son of God above.
So let us emulate their deed, and give with smiling face
Our precious gift, ourselves, to prove our love.

David Bate,
Sunderland Ward, Sunderland Stake

"THE THINGS OF THE JEWS"

by Dale C. LeCheminant

★ Once when the Book of Mormon prophet, Nephi, attempted to teach his people the scriptures, they had some difficulty in understanding because their background was not the same as Nephi's. He had been born and reared in the very environment where some of the scriptures were written. Of this he wrote:

". . . Mine eyes hath beheld the things of the Jews, and I know that the Jews do understand the things of the prophets, and there is none other people that understand the things which were spoken unto the Jews like unto them, save it be that they are taught after the manner of the things of the Jews." (Nephi 25:5.)

Nephi had a distinct advantage in having lived in the cultural environment of the prophets. His people did not have this advantage, and neither do we today. But we can come to a much clearer understanding of the scriptures if we avail ourselves of all reasonable and trustworthy sources of information about "the things of the Jews," or the background of the scriptures, as it might be termed. For example, in reading the Gospel accounts of the birth and boyhood of the Saviour, brief as these stories are, we encounter many names of people, places, and things which do not readily call forth meanings from our minds as casual readers, because we, as Nephi's people, lack background. A few such terms will illustrate this point:

In Matthew and Luke, we learn that Jesus was born during the rule of a certain "Herod, King of Judea"; and Luke tells us that this birth took place in the "City of David, which is called Bethlehem." Who was this "Herod, King of Judea" and why was Bethlehem referred to as the "City of David?"

Herod, King of Judea

Herod, called "the Great," was the successor of his own father, Antipater, as the governor of Palestine. He inherited much of the strength and cunning of his sire, who had fought his way to political success during the unsettled period of early Roman rule of Palestine. Antipater and his sons, who carried on after him, were, in fact, "native agents" of the empire, for they claimed to be part Jewish and. hence, of the people. Josephus, a Jewish historian and near contemporary of

Jesus, wrote of Herod as a man of great ability who reigned under the good graces of the Roman Emperor, Caesar Augustus, and his local minister, Agrippa.

Herod administered well the affairs of Palestine against every threat, with the tragic exception of his own jealous tyranny, which eventuated in the murder of his wife, and his own children, and those children of Palestine among whom this brutal executioner hoped was the newly born "King of the Jews." In his warped mind he saw Jesus as a threat to his own rule.

City of David

Today, the ancient city of Bethlehem is represented by the little town of 7,500 inhabitants called Beit Lahm, which lies five miles south of Jerusalem. Its history is as varied as it is distinguished. Before the arrival of the Hebrews in the land of promise, the town was named Beth-Lahamu, "house of the God Lahumu," a Babylonian deity worshiped by the Canaanites of that area. When the Hebrews succeeded the Canaanites, the name was changed to Beth-lehem, "house of bread." It is referred to as the "City of David" because the family of David originated in Bethlehem. Early in the period of the Judges, Ruth, the admirable and virtuous Moabitess after whom the Biblical account of her life is named, settled in Bethlehem and became the ancestress of the family of David, whose connection with Bethlehem is emphasized throughout the history of Israel. (See I Samuel 16:1-18; 17:12; 20:6.) No greater king did Israel ever have than King David, and the little town is distinguished by his name and, fittingly, the birth of the Savior, who descended through the Davidic line.

To that small but famous city, during the reign of the infamous Herod, came certain "wise men from the east" searching for the newly born King of the Jews, for they had seen his "star in the east' and wished to worship him with gifts of "gold, and frankincense, and myrrh." Eventually they found him, as had the shepherds who, as Luke records, saw him "wrapped in swaddling clothes, lying in a manger:" (Luke 2:12.)

Wise Men from the East

The wise men are mentioned only by Matthew, who indicates neither a specific number nor origin of these men except that they came from the east (Erot), which is a vague term indicating all regions beyond the Jordan to the east—the Syro-Arabian desert, Mesopotamia (Babylonia), and Persia. The designation of these people as "wise men" is made in both the King James Version and the Revised Standard Version of the Bible; but in the Vulgate (Catholic Version) they are called the Magi, which is the plural for Magus from which the modern word magician comes.

Possibly these Magi were disciples of Zoroaster, founder of an ancient Persian religion about the 6th century B.C. As a class they were powerful, and like many learned people in those days and regions, they studied the movement of the stars. According to one native tradition, the Persians were awaiting a kind of savior and knew, as well, of a similar expectation in Palestine. One scholar believes that such tradition is entirely plausible: that, indeed, at the beginning of the Christian era the Jewish expectation of a Messiah was known amoung the Magi; that this foreign expectation became identified with their waiting a "helper," and, further, that some of them were interested in the appearance of this Jewish king. Earlier, the Magi as a group had fallen into disrepute; hence, the word Magus came to have a distasteful sense and from as early as the 5th century B.C.

was used in Greek to mean "sorcerer." (See Acts 13:6, 8; 8:9-24.)

Only western tradition sets the number of these wise men at three, possibly, some think, because of the number of their gifts; whereas, Oriental tradition suggests twelve wise men.

Star of the East

Again, it is only in Matthew that there is mention of the star in the east, which at its first appearance was a sign to the wise men of the birth of the Jewish king and only later became a guide going before them. It seems clear that the spectacle of the star is represented as a miraculous event and not one to be explained as a natural phenomenon. This strongly suggests the uselessness of searching for astronomical and historical data to substantiate the occurrence. Aside from the question of the nature of this heavenly manifestation, is the one as to why it should have persuaded the wise men that an important Jewish ruler had been born.

Matthew does not attempt an explanation of this; he merely relates the story of their coming. He may have been explaining the appearance of the star as fulfillment of two Old Testament scriptures (of which the Magi may have had knowledge):

". . . There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel. (Numbers 24:17.)

"And the Gentiles shall come to thy

light, and kings to the brightness of thy rising." (Isaiah 60:3.)

Both of these passages are cross-referenced in the King James Bible from Matthew 2:2, indicating that Christian scholars see some genuine likelihood that these ancient prophecies concerning a "star" and "light" were fulfilled not only in Jesus' birth but also in the heavenly manifestation or sign accompanying that birth.

Frankincense and Myrrh

The wise men's gifts of frankincense and myrrh, together with the gold, are clearly gifts of considerable value brought to the child Jesus to accord Him honor and respect. Frankincense is a sweet-smelling, milky gum from various species of Boswellia, the frankincense tree, and is imported from South Arabia. (See Isaiah 60:6; Jeremiah 6: 20.) In scripture it is associated with spices. (Exodus 30:4), with oil (Leviticus 2:1; I Chronicles 9:29); with food (Leviticus 2:15; 6: 15; Nehemiah 13:5, 9); with perfume (Song of Solomon 3:6). In these contexts it appears to have been an agent to enhance the value of something else. Frankincense was valued also by ancient peoples for embalming purposes and as an important incense resin. Myrrh, likewise an aromatic gum, is derived from a species of balsam growing in India and Arabia and is still used in medicines. With frankincense it was used in embalming (John 19: 39) and as an ingredient of incense and perfumes.

Swaddling Clothes

The people of Bible lands for years have cared for infant children as was done in New Testament times. Rather than permitting the infant free use of its limbs, the mother wraps it in a swaddling band, making it a helpless bundle like a mummy. At birth the child is washed and rubbed with salt and with its arms at its sides is wound tightly with linen or cotton bandages four or five inches wide and about five yards long. This band is even placed under the chin and over the forehead of the child?

Herods' Temple

Luke writes that eight days after the birth of Jesus He was circumcised; and then later, after the "days of . . . (Mary's) purification according to the law of Moses were accomplished," He was taken by His parents those five miles from Bethlehem to Jerusalem to be presented at the temple.

Actually, there are three temples mentioned in the Bible, all of which were located on the same site. The one referred to at the time of Jesus was built by Herod the Great and was the last of the three to be built. The first was built by Solomon and destroyed by Nebuchadrezzar when he captured Jerusalem in 586 B.C. The second, called the Temple of Zerubbabel, was built by the Jews after the Babylonian exile. It was dedicated in 516 B.C. After obtaining permission of his suspicious subjects, Herod demolished this second temple and built his own with 1,000 specially trained priests, which work was begun in the eighteenth year of his reign as king. It was referred to as the second temple because the rabbis regarded it as one with the temple built by the returned exiles. This last temple was left in ruins in 70 A.D. by the Roman soldiers, after they invaded and destroyed Jerusalem.

Circumcision

Circumcision was the ancient and distinguishing mark of membership among the chosen people of God. It was performed to indicate the right of the person to share in the benefits of the covenant Abraham made with God. (See Genesis 17.) Traditionally, as in the case of Jesus, the child was circumcised on the eighth day after birth. Any

Jew could perform this operation, but preferably it was done by the child's father and usually at home. At this occasion the child was given his name.

Purification

According to Hebrew law, after childbirth a woman was to be considered unclean and must keep to herself for 40 days in the event of a male child and 80 days if a female child. Thereafter she was to present herself at the temple for purification and to make an offering which, for someone who was, apparently, as poor as Mary, was set at a pair of doves or pigeons. If the child was the mother's first and a boy, then, according to the law, he belonged to God like the firstlings of the flocks and firstfruits of the field. Consequently, his parents were to buy him back by paying five shekels to the temple. It was not necessary to bring the infant to the temple to present him to God, but young mothers usually did that to seek a blessing on the child.

As we seek for such additional background information regarding the scriptures from sources outside of holy writ, we expand our understanding of that work and thereby more profoundly appreciate its truths. Such is an important work of discovery. As the late Dr. John A. Widtsoe wrote:

The careful examination of the Bible in the light of our best knowledge of history, language and literary form, has brcught to light many facts not sensed by the ordinary reader of the Scriptures.

Why We Kiss Under Mistletoe

★ Ever wonder why we kiss people under the mistletoe?

Well, once upon a time, there was Balder (like Apollo), a son of Frigga (like Venus) a Scandinavian goddess. Young Balder was shot with an arrow made of mistletoe.

While Frigga's friends (other gods) concocted powers to save the boy, his mother, Frigga, shed tears that turned into the white berries on the mistletoe.

Frigga's friends were successful. Balder lived anew. Thereafter Frigga ordered the mistletoe never again to be used to harm. Instead, she made it a symbol of love by kissing everyone who passed under it.

Now, there's your excuse for following the custom.

THE SHEAF OF GRAIN

by Bernadine Beatie

★ It was Christmas Eve. Young Mike sat at the window of his home, looking down the highway to the west. He could just see the lights of Old Mike's filling station, glimmering through the swirling snow. In front of every house, on each side of the highway, stood a tall pole to which a sheaf of grain had been attached.

"Ma," young Mike called. "May I go stay with Grandpa?"

"You just want to hear your grandpa's Christmas story again." Ma came and stood beside Mike. "Sometimes I think we all hang up those sheaves of grain more to please your grandpa than for any other reason."

"No," said Mike, "for the birds and for Olaf."

"Humph!" Ma said. "Everybody but your grandpa knows Olaf's been dead these many years. Nobody could have lived through that storm."

Mike supposed his ma was right, but it was too bad. Grandpa wanted a better ending for his Christmas story—a happy one—so did Mike.

"Well, run along," Ma said. "But you and your grandpa close up and be home by ten."

Mike reached the filling station just as a large car pulled into the drive. A tall man slid from beneath the wheel. He wore a trim-looking dark blue uniform and a cap with a visor that was covered with gold braid. He looked larger than life, somehow, outlined against the dark snow-swept prairie. Mike's eyes bulged when he heard his grandpa call the man, "Captain." Mike had never seen a sea captain before.

"Tell me," the stranger asked, "why are sheaves of grain hanging before the houses?"

Old Mike perked up. "Do you have time to hear a story?"

"There is always time for a story," spoke the man from the sea.

"Come inside," Grandfather said, "where it is warm."

The stranger shook his head when Grandpa offered him a chair near the small hissing stove. Instead, he pulled his cap low over his eyes and sat in a shadowy corner of the small room. Grandfather took his regular place beside the stove, and Mike sat beside him, hoping no customers would come and disturb the telling of the story.

"Once, many years ago," Grandpa started, "there lived a kind of rancher and his wife who loved children. Years passed, and when no children came to bless their home, they started caring for homeless boys who came their way. And there were many of them, for those were the days of the great depression, when hunger stalked the land. First one boy drifted in, then another, until every room of the rancher's home was filled with homeless boys. They were a rough lot, those lads, rough and wild. The rancher was always getting them out of scrapes at school, or in town. Many of the folks around said he was just raising the boys for the jail house. Maybe he was —they were a wild bunch all right!

"Then one spring day, a different kind of lad drifted in. He was tall, with hair the colour of sun-ripened wheat; and he gave his name as Olaf Jensen. He came from a land far across the sea and he was as strong as a winter storm. Yet, there was something strangely gentle and kind about him. Flowers he planted bloomed more quickly than others, birds sang when he was near, and the orneriest critter on the ranch would settle down at the sound of Olaf's voice."

Young Mike looked up, knowing his grandpa would pause at this point—he always did. Knowing, too, that there would be a far-away look in Old Mike's eyes, almost as though he were hearing Olaf's voice.

"Yes," the tall stranger prompted softly.

"The boys did not like Olaf," Grandpa continued. "He was different from them, and sometimes he spoke in a strange foreign tongue. They felt too that the old rancher and his wife had a feeling for this Olaf that they did not have for them, and they grew jealous. When the rancher and his wife were not around, the boys would torment Olaf with every meanness they could think of. The ring-leader was a lad named Mike.

"This grieved Olaf, who looked on every living thing with love."

Young Mike hitched his chair a little closer to the stove, struck with wonder that Grandpa had once been that young Mike of the story—wild and rough.

"Why didn't this Olaf fight back?" the stranger spoke from the shadows.

"One day he did. One Christmas Eve —snowy and cold — very much like today. Olaf had attached a sheaf of grain to a pole and stuck it in the ground fifty yards from the house.

" 'For the birds,' he said. 'It is a custom in the country of my people.'

"The boys laughed at him, pulled down the pole and scattered the grain. Olaf replaced the grain and the pole time after time. Finally the boys tired of the sport and left the pole standing. Later, however, Mike saw a bird fluttering around the grain, took a sling shot and killed the bird. Olaf saw. He ran forward, touched the bird with gentle fingers, then he turned on Mike his eyes flashing blue fire. He threw Mike to the ground and fell on him.

"The other boys, shocked by the fury of Olaf's rage, pulled at him.

" 'Stop, You'll kill him!' One of the boys cried.

"The madness and anger went from Olaf's eyes. He stood, a deep sadness swept over his face. 'I go now,' he said softly. 'I bring only unhappiness

to this place. My heart is sick. When it heals, perhaps, I will return.' Olaf buttoned his jacket around his neck and disappeared into the swirling snow.

"The boys were frightened as the storm developed into a blizzard. It was twenty miles to the nearest town. Olaf would surely die! They went to the rancher and told him.

"The rancher stood very straight. 'Where have I failed you, my sons?' And he saddled a horse and rode out into the storm, searching for Olaf.

"Darkness fell and he did not return. The boys saddled horses, and formed a line to search, calling to each other so that none would be lost in the storm. After many hours they found the old rancher, fallen from his horse and half-buried in the snow. They wrapped him in their coats and carried him to a shack.

But the old man was burning up with fever; without medicine and warm food he would surely die.

"The boys drew lots to see who would go for help. It fell to Mike. He rode out, pulling his cap down against the blinding snow. Soon he was lost in a white world of darkness. But he rode on, hoping his horse would take him home. Then his horse shied at an unknown sound and he fell to the ground. He grabbed at his horse's reins, but his horse was gone. Mike stood and stumbled on. He prayed—this Mike who had never prayed before — prayed for strength to find help for his friends, and for the old rancher who had befriended them all. But after a long time, he knew his strength was gone. He stumbled and fell. Then his hands closed upon something—upon a pole standing above the snow. Attached to the top was a sheaf of grain. Olaf's pole! And Olaf's pole saved the life of the old rancher, for Mike found the ranch house and help was sent."

"What happened to those other boys?" the stranger asked.

Grandpa seemed lost in dreams so young Mike took up the story. "They changed after that. They settled down and tried to be good sons to the old rancher. Most of them are still living close by, and many of their sons and daughters, too."

"That's the reason," Grandfather finished up, "for the sheaves of grain."

"So no trace was ever found of Olaf?" the stranger asked.

"No," young Mike said. "That's the part of the story I don't like — the ending."

The stranger chuckled softly. "How should it end?"

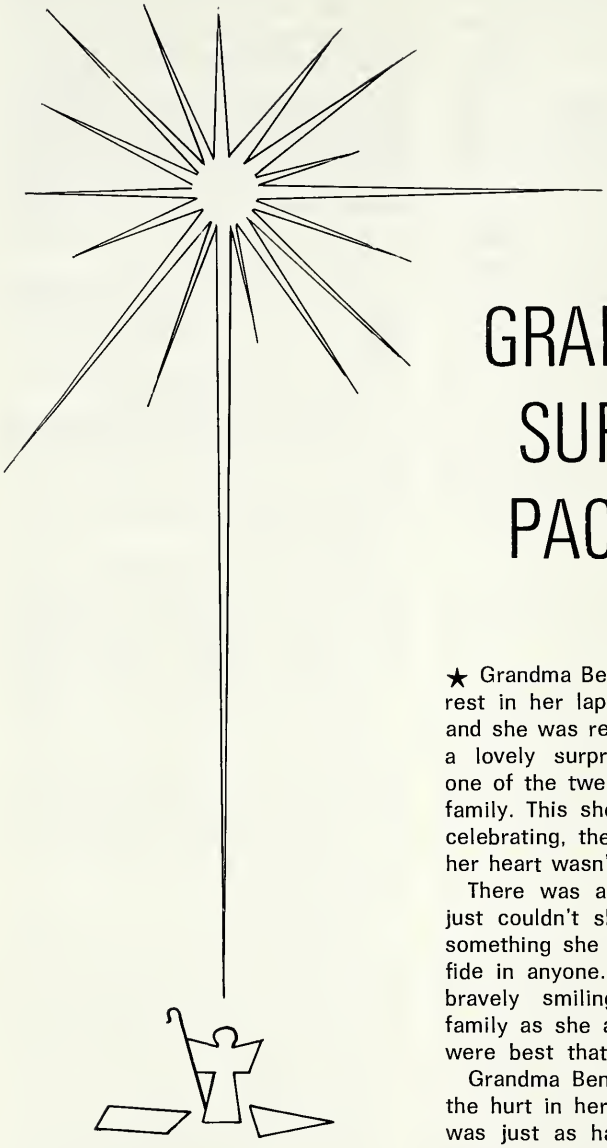
"Olaf should come back!" young Mike said. "He should come back and learn that he did not bring unhappiness, that because of him the boys gave up their wild ways!" Mike sighed, "Christmas stories should have happy endings!"

The stranger stood. He seemed to fill the room as he swept his cap from his head. His hair was snow white, but the unshaded light, hanging from the ceiling, turned it the colour of sun-ripened wheat.

Young Mike's eyes were as wide as saucers and the only sound in the room was the soft hissing of the gas stove. Then Grandpa moved forward. His face was like an answered dream as he grasped the sea captain's extended hand.

"Olaf—Olaf!" Grandpa whispered.

Very softly, young Mike crept from the room. It seemed fitting, somehow, that the two old men should finish the telling of the story alone. But he smiled and hugged the happy ending to his heart.



GRANDMA'S SURPRISE PACKAGES

by Frances C. Yost

★ Grandma Benson let her tired hands rest in her lap. It was Christmas Eve and she was ready for it. Why she had a lovely surprise package for every one of the twenty-five members in her family. This should be a time for real celebrating, the eve of Christmas, but her heart wasn't in it.

There was a hurt in her heart she just couldn't shake off, and it wasn't something she could talk over, or confide in anyone. She just had to go on bravely smiling and loving all the family as she always had. Some hurts were best that way, left alone.

Grandma Benson knew the very day the hurt in her heart had started. She was just as happy as a grandmother could be, with her children and grandchildren around her and thinking they all loved her until. . . . Well, it happened right after the Thanksgiving family get-together. Why it was the morning after, in fact. It all happened

right in the dear old room she loved.

It was a big room, with plenty of light. It was a combination living room and bedroom, with an adjoining private bath. She had all the things she loved h[illegible] in the room, her books and keepsakes, and she was comfortable. If she wanted to have privacy, she could have it, and if she wanted to join the family, she was always welcome. If she wanted her meals alone, one of the children would gladly bring a tray to her room. True, the furniture was getting shabby, and the rug was worn, and the curtains were mended. But it was home, and she was perfectly happy, until that morning when her son, James and his wife Laura had come to her room. Grandma Benson could remember it so well, every word that had been said. . . .

"May we come in awhile and visit, Mother?"

"Why certainly, James, you know you're always welcome in my part of the house." Grandma Benson had chuckled gaily then. Now, she realised she was presumptive to have said, "my part of the house." None of the house was really hers, it was James' and Laura's home, not hers at all. Her old home had been sold to pay expenses when Grandpa had died. And, anyway, the family had said she mustn't live alone. At that time they had appeared to mean it.

"Did you sleep well, Mother Benson?"

"Why yes, Laura, thanks to you, keeping clean, lovely, soft sheets on my bed, I sleep like a child. I love my dear old bed."

"Mother, that's what Laura and wanted to talk to you about. Would you mind so much living with Chris and Sarah for awhile?"

James hadn't said for how long. He hadn't said she was too much work for Laura, or that she needed a rest. Just that. Would you mind living with Chris and Sarah awhile?

It sort of took her breath, really, but she quickly moistened her lips and smiled faintly and said, "Why, James, it would be fine to stay a spell with Chris and Sarah."

She guessed she should have been moving from one child's home to another, before someone suggested it, not bother any one family too long. But she had felt so at home here with James and Laura, and they had acted as if it was all right to stay permanently.

"Well, then, if you'll pack a suitcase, I'll take you over to Sarah's place first thing after breakfast."

"Mother Benson, why don't you pack the little trunk. You know, take all the things you'll need, and your Christmas sewing and crocheting, and . . . "

"Yes, Laura, I'll get my things right now." She turned quickly. She mustn't ever let anyone know. She must finish life bravely, serenely, no matter what happened. No matter if she were passed around among the children the rest of her days. . . .

Grandma Benson went over the last month while living here at Chris' and Sarah's. They had treated her nice enough. They really had. The children had been happy to have her read to them occasionally, and she had had time to make all of her Christmas gifts. She had made cute little aprons

for the smaller girls. Some were ruffled pinatores, and some were appliqued with flowers or birds. The older granddaughters would receive a length of fine lace for pillowcases. They were all filling hope chests. The boys in the family would get colourful crocheted bookmarks. Boys needed to be encouraged to sit down and read, Grandma thought. The men would each receive a knitted tie, and the ladies crocheted bedroom slippers to match their favourite robe. Besides the present, Grandma had written a little personal verse for each person. It had all taken lots of time and thought. In fact, it had been good for her. When one was doing things creative, one didn't have so much time to remember hurts.

Chris and Sarah and their children had been ever so nice. She didn't have any complaints, except that Chris and Sarah were gone a great deal evenings. And Sarah usually made some excuse, almost every afternoon, to go to the library, or shopping.

Then, too, they were rather crowded. She shared a room with Janice, who was working downtown, and was dating. She knew her being there was inconvenient for Janice. She never turned on the light to undress, and just felt around for her nighty and slippers in the dark.

James and Laura had come to see her quite often, but not once had they said anything like, "Do you want to come home, Mother?" She guessed she had worn out her welcome at James' and Laura's completely.

Now, it was the day before Christmas, and they were all to spend Christmas Eve at James' and Laura's. They would have the usual programme, mostly the little tots singing and reciting. Then the presents would be opened, and light refreshments served, before each family went to its own home to await Santa's visit.

Grandma Benson had assumed the family usually came to James' and Laura's because she had made her home there. Now, she realized it was because their house was much larger. It would be different this year. Instead of her being there to greet the others when they arrived, being one of the hostesses she now was just a guest in James' and Laura's home.

Grandma Benson had a sudden impulse to pull out her lace-edged handkerchief and fill it with the tears she had held back ever so long. But she mustn't give way to grief. Not at Christmas time. Not ever! Life had been hard many times, and she wasn't going to let down when she was pushing seventy-seven. What had Grandpa Benson always said? "Keep a stiff upper lip, Susan, things have a way of working out!"

"Are you ready to go, Grandma?" Sarah asked. Sarah always said, Grandma. And she was her own daughter. It made her feel so old. Of course, she knew Sarah did it to set an example for her children.

"Why, yes, Sarah, I'm ready, all but my coat and scarf."

"Roger, go get Grandma's coat in the hall closet. Don't drop the scarf tucked in the sleeve." Sarah turned to the others. "The rest of you get in the car."

Then all at once they were driving up to James' and Laura's. The dear old home looked so lovely all the ever-

greens starlit with snowflakes. James had strung lights on the biggest pine tree, making a real outdoor Christmas tree!

The drapes were drawn, and the lighted tree in the living room was even more beautiful than when she had been there to help decorate, or sit back and suggest where to hang the ornaments. And the little stockings she had made for all last year, were hanging on the mantle. They had remembered to use them, even though she hadn't been there to suggest it.

The door was swinging open now, and both James and Laura were calling:

" Merry Christmas all of you!"

"Welcome home, Mother." James and Laura said together, then they looked at each other and laughed softly.

"Mother, you might as well take your scarf and coat right up."

James took her arm, and Laura took her other arm, and they were taking her up the stairs. Perhaps they didn't want her in the living room and yet they had said, "Welcome home, Mother." What were all the others doing following at their heels?

James swung the door to her old room open, and a silence fell on all the family, even those still at the foot of the stairway. Grandma Benson caught her breath and just looked. Why a miracle had happened!

Instead of the drab old flowered wallpaper, there was a lovely soft pink on the walls. The old gray woodwork was all pink now. The dear old bed and dresser and vanity were all refinished in lined oak. The overstuffed chair was reupholstered in a lovely blue. The floor was covered with wall to wall carpeting in a soft blue shade. At the windows hung flowered cretonne draw drapes. They had little pink and blue flowers carrying out the colour scheme of the room.

"Sarah made the drapes, Mother Benson," Laura said, "that's why she left you so much, she was sewing every minute over here. And here are the lovely hooked rugs you gave me. I cherish them as much as ever, but they just seemed to belong in this room."

"Yes, they do add a cozy touch," Grandma Benson murmured.

It was so like Laura, giving someone else what she herself cherished. Why had she doubted her unselfishness for a time? Grandma Benson had a big lump in her throat, but she must speak up. The family would think her ungrateful. What was James saying?

"All the family helped, Mother. They helped lovingly, with their hands and with their purses, and we've all enjoyed doing it. You see, we didn't wrap your presents as surprises by the tree this year, we hid them behind your own door."

"Your own door," the words were sweet to Grandma Benson. She wanted to cry, but they were tears of joy she was holding back now. Her lip quivered, but she managed to control herself and gave her biggest smile.

"You children surely did surprise me all right. And you have made me very, very happy. You're all dears, and I love you every one. Now let's go downstairs and start our programme. I want to hear the little folks' pieces, and . . ." Grandma Benson laughed gaily, "I have a few surprise packages to pass out myself."

Christmas Prayer

by Doreen Lloyd Lucas

★ The room was spacious, expensively carpeted from wall to wall. The large window behind the equally large desk was draped with richly coloured velvet curtains. There was an air of wealth about the place.

Seated behind the desk was a man, at a quick glance one would judge him to be about 45 years—drawing nearer to take a second and more searching look, one realised he was 10 years younger. Lines had formed around the corners of the eyes making them calculating and hard, around his now thin and determined mouth, other lines had formed themselves. His forehead was deeply furrowed.

The man sat motionless, as though listening—but there was no longer movement or sound from other offices in the building. Goodbyes had been said, hands shaken and the old familiar "Have a good time," " A Merry Xmas old chap," wished all round. It was a matter of habit and diplomacy, no one really cared whether you had a good one or not. You would make sure that you did—often at someone else's expense. That thought held a familiar ring, his wife had said this to him that morning. There had been no words, it had merely been a statement, but somehow it remained with him, as a challenge in all probability—and he would as usual accept it, and go his own way.

He felt tired and drained of emotion, for the first time in years he had taken no drink, visiting the various departments in order to leave his Xmas wishes with them, he had refused their well meant toasts, and had explained he was driving himself home today. Why had he realised this Xmas more than any other, that Browne had a wife and family who would no doubt require his help with the last minute shopping? His secretary had been somewhat surprised when he dismissed her midday. He excused himself with the thought that he really did not need her around he wanted to sit quietly on his own and plan his club visits over Xmas. His thoughts trailed away. He really was tired, he felt a little light headed and cupped his face in his hands. It had turned colder. With a quick convulsive movement, keeping his eyes closed, he hugged himself, wrapping both his arms around his chest and around to the back. He stopped short and let his fingers explore the cloth of his jacket. He paused at the feel of the material and opened his eyes, sharply turning his head sideways at the same time. For a moment he could not see, and then he realised he had something draped over his head. He put his hand upward to remove the clothing or thing that obscured his view, but a cold wind made him hesitate. He dropped his hand and automatically withdrew it into the folds of a warm blanket type of drape which now he realised covered him from head to toe. Shaken momentarily he commenced to take stock of his surroundings. To his right a fire burned brightly around which were sat six shepherds. He knew instantly who they

were, they had sat like this in his bedroom at home when he was a boy and he had liked to look at them at Xmas time and feel part of them. To the left the seventh shepherd stood and at the alert. The sheep were drawing close together and standing restively as though awaiting someone's bidding. The man looked up into the sky. It was all there as he knew it would be. A sky of dark blue velvet from which hung the jewels of heaven, the pathway over which the Xmas angel would tread and then the Star of immense brightness and size. For a moment the man panicked, this was no place for him now, these were childhood memories, now a man of the world he no longer fitted in with the shepherds and that Star.

His thoughts were cut short by a movement among the shepherds, someone had risen to replenish the fire with wood piled up near by. Suddenly as the fresh wood caught fire the hill became illuminated and standing behind them all was the bright figure, hands raised, voice soft and low. The man did not need to listen to know what was being said. It came back to him very clearly —"Follow the star—lying in a manger" . . . It came to him in fragments. Looking up into the sky, his one hand hold-

ing the folded cloth to one side of his face, he saw the star. It stood out in the dark sky, hanging low and very bright. The Star seemed impatient and the man sensed this, he arose from the ground and shook out his long garment, marvelling as he did so, that he had accepted this kind of dress so easily. Two shepherds sprang to their feet and gesticulated towards the sky—the angel had vanished as quickly as it had appeared. Gathering their cloaks around them, they picked up their crooked sticks and commenced to walk, their eyes fixed upon the great shining star. "I too must go" thought the man and he set off to follow them at a brisk pace.

Hampered as he was by the unfamiliar clothing he now wore he found difficulty in keeping close enough to the two shepherds to join in with their conversation. Now and then a part sentence would reach him or a familiar word or two . . . "Guiding Star" . . . In a manger . . . The ground was hard and frosty, he stumbled now and again where the unfamiliar path rose and wound around humps and rocks. As he picked his way among loose stones, he kept the two shepherds in sight, until, breathing heavily he paused to rest with his back against a large rock. . . . "Funny", he thought, I cannot even walk a short distance now comfortably. He grimaced in the dark—this came from lack of exercise. For the past 10 years his life had been one of comfort. Had he not earned it? Brought up in an orphanage he vowed he would make good.—Well—hadn't he? He was on the defensive again—most of his life was spent this way. Anne who once understood and helped him seemed a stranger in his home these days.

He gazed up into the sky, his eyes wandering restlessly from star to star, coming to rest on the brighest of them all. It was stationary. Maybe he only thought it had been moving across the sky. He felt so muddled and uncertain. Why was he out here and in these extraordinary clothes. The answer would come soon, this he felt sure of, in the meantime he would go along with the spirit of the thing.

The bright star slowly moved on and the man felt the urge to follow. Picking up his crooked stick, he gathered his loose robes in his left hand and stepped out, his feet free of his clothing. The shepherds too had rested, but were now walking briskly towards what appeared in the darkness to be large mounds of stone. The two figures in front disappeared and the man suddenly felt alone. It seemed to him that he hung out in space, his hands raised, he threshed the air like a frightened child —his stick raised high, contacted nothing, his other hand now free of his robes felt for support at the side of him. Finding none it fell to his side and remained there awaiting the signal from the man's mind. Darkness all around him save for that star. A feeling of terror came over him. He was lost and alone, afraid to go on and unable to find his way back. Suddenly a soft beam of light filtered through a partly open door and showed up the figures of the two shepherds standing to one side of the opening. They seemed to hesitate, but only for a moment. They quickly entered leaving the door open.

Thoroughly frightened by now, the man moved forward towards the light—here there were human beings, this was one thing that he was sure of. As he neared the partially open door the man slowed his pace. Brushing the folds of the drape which enveloped his head, aside, so that he could gain a better view of

Christmas Special

the interior of the building, he scanned the outside walls curiously. It was a low dark shadow of a place, he had seen nothing like it before, except once on a Xmas card. He had been seven at the time and a little old lady living near the orphanage had sent it to him. You opened the card and inside you saw . . . Here his thoughts were interrupted by the lowing of cattle and the gentle cry of a lamb as it sensed that it was too far from its Mother. Cautiously the robed figure approached the door. He pushed it open slowly. The man stopped short as the door swung open. Standing in front of him, a little to the left were the two shepherds, nearby at their feet was the lamb whose bleat he had heard, and beside it, its Mother.

The room was dark—and yet—not so . . There seemed to be an inexplainable brilliance all around. Although some distance away oxen stood, they could be seen clearly standing with their heads bent, their breath steaming in the night air. The man stepped into the room in order to obtain a better view and as he did so he saw to the left in front of the shepherd, the figure of a young woman sitting on what appeared to be a low rock covered with a thick blanket. Her face was that of innocence, the softly curved cheek was silhouetted against the glow of a small fire a little distance away, her head bent low over the tiny form of a new baby. Rocking the child very gently she watched its every breath. The figure of a man suddenly showed itself behind the Mother and a hand rested upon her shoulder as if to reassure her. The shepherds moved to one side as though making room and the man took his place beside them. They seemed unaware of his presence and looking past him towards the still open door, they stood waiting. The man felt a surge of excitement pass through him as he waited with abated breath. Suddenly the room filled with music, softly at first, swelling out into the night through the now wide open door. A brilliance surrounded the Mother and child, and the man saw the features of the father as he looked down upon them. This was something he would never forget. Yet he had done so, so many times. His wife Anne and his children. Sometimes he had forgotten Peter and Mary. As his thoughts winged their way through his muddled mind, he realised he was on his knees, his head bent. He knew that within this room there was something far greater than anything he had ever known. For the first time in years he felt Peace and Love. He sensed that all around him were angels softly singing their Xmas songs. Although his eyes were tightly shut he saw the Wise men were there joined by the three Kings each bringing their gifts. "I too must worship the Christ Child and bring my gifts." The man made as if to rise. He felt suddenly cold and tried to gather his clothing around him. Puzzled, he clutched at the folds of his drape. He felt the smooth tailored cloth of his suit. Panic gripped him and he sat for a moment before opening his eyes. He had fallen across his desk pillowing his head in the crook of his arm, the table lamp was on but the room was otherwise in darkness. He stood up slowly and looked around. Still in a daze he went to the window. Down below in the brightly lit street a group of youthful carol singers stood around a lamp, their young voices softly rising up through the office window. The man's face softened. "Unto us a child is born" he said as though to himself.

The light from the large windowed room of the house shone outside onto

the front lawn. The man softly approaching the window, peered cautiously in. The corner of the room was lit by a large Xmas tree, partially decorated. Around on tables and chairs silver paper, bells and Xmas tree toys lay. The man's eyes came to rest upon the three kneeling figures of his family, their heads bent in prayer. He could almost hear their words. Quietly letting himself into the house he dropped his hat and coat carelessly onto the hall chair. Softly he approached the three kneeling forms, knelt beside them lett ing his arms rest on their shoulders as he gathered all three to him. "Amen and Amen" he said and bowed his head.

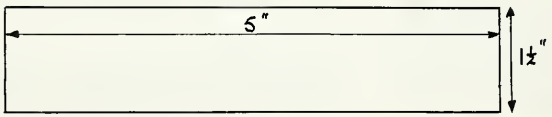
Something To Make

★ Make these individual place cards for a holiday family dinner or for a special Christmas party.

Use a strip of light cardboard about 5 inches long and 1½ inches wide. This may be coloured red or green. Then fold each strip in half and cut a hole in the centre of the fold. Fold the ends outward as shown.

This makes the stand for tiny bunches of evergreens and berries. (Use small pieces snipped from the back of the Christmas tree, or from branches not needed for decorations. Sprigs of holly are also good to use.)

The stands may be taped down on cardboard for firmness.



Christmas Is . . .

★ Christmas is more than just a day.

It is the time of year when joy and happiness come to all who open their hearts and let the Spirit of Christmas in.

It has been said that whoever keeps the joy of Christmas in his heart, has happiness forever.

The story of the Nativity, is, of course, the beginning of Christmas. The birth of the Babe in the manger in Bethlehem because there was no room in the inn. The Shepherds who came to adore Him, the Wise Men guided by the newest star in the Heavens and they brought Him gifts.

Well Christmas is more too!

It is a day of sharing. A time when good wishes are sent, gifts are presented, all with the thought of making others happy. Such are customs wherever Christmas is observed.

Christmas teaches other lessons too. For the child, he learns the pleasure of giving, as well as of receiving. Yes, and the joy of Christmas dwells in the heart of everyone who shares his good fortune with others.

Christmas is to every child the wonder of the world for it is the children's season. Remember back to yesteryear when as a child you displayed an eager anticipation of the day, a child's wonder at seeing Santa Claus in the stores, the tinsel, the lights, the toys, the gaily wrapped gifts under the spreading Christmas tree?

And yet Christmas is more.

It is being together. There is the warmth, friendliness and happiness as families, friends and neighbours call. There is the heritage of that first Christmas when Shepherds, Wise Men and Angels paid homage to the newborn King.

All roads lead to home on Christmas Day when once again grownups renew memories of their own childhood as they observe the happiness of the children.

Yes, Christmas is even more. It is a time for remembering beyond just gifts, but with happy, kindly thoughts expressed with love to others as we spread the Spirit of Christmas to those whose friendship we hold dear.

There's also the custom of church going, carol singing, and reading of that beautiful story of old, taken from St. Luke wherein unfolds the birth of the Saviour. Take time to read it this Christmas Season with your family by your side.

By President
Hugh B. Brown

Church Accepts Newly Revealed Truth

★ The Church of Jesus Christ of Latter-day Saints accepts newly revealed truth, whether it comes through direct revelation or from study and research. We deny the common conception of reality that distinguishes radically between the natural and the supernatural, between the temporal and the eternal, between the sacred and the secular. For us, there is no order of reality that is utterly different in character from the world of which we are a part, that is separated from us by an impassable gulf. We do not separate our daily mundane tasks and interest from the meaning and substance of religion We recognise the spiritual in all phases and aspects of living and realise that this life is an important part of eternal life. We aspire to the best of which we are intrinsically capable and will think our thoughts, fashion our ideals, and pursue every task firm in the faith that in a very real sense we are living in the presence of God here and now.

We accept the testimony of the sacred scriptures that the purposes of God are enacted in human history, that he is primarily interested in man's condition and welfare though he will never trammel our free agency. His work and his glory is, as the prophets have said, to bring to pass the immortality and eternal life of man.

Our doctrine of man is positive and life affirming. We declare unequivocally that by his very nature every man has the freedom to do good as well as evil, that God has endowed him with a free moral will and given him the power to discern good from evil, right from wrong, and to choose the good and the right. We refuse to believe, with some churches of Christendom, that the biblical account of the fall of man records the corruption of human nature or to accept the doctrine of original sin. We do not believe that

man is incapable of doing the will of God or is unable to merit the rewards of Divine approval; that he is therefore totally estranged from God and that whatever salvation comes to him must come as a free and undeserved gift. We never tire of proclaiming the inspiring truth of the gospel that man is that he might have joy. For us the so-called fall of man placed the human spirit in a world of experience and adventure where evils are real but can be overcome, where free moral decision is a constant requirement, and where choices, freely made, determine the quality of life and the eventual condition of the soul.

This does not mean that we are oblivious to the evils of the world, the sins of men, and the immeasurable suffering that is daily endured by millions. Ours is not a superficial faith that sees only the bright side of life and denies the fact of human tragedy. Our conscience is wounded by the massive evils that men have perpetrated in our own time, by sins that are unspeakable in the depth of their horror. But we have the positive faith that places the responsibility of these sins squarely upon the individuals and societies who commit them.

In our theology, God did not bring the world into being from nothing. He organised it from existing materials. We accept the scriptural statement that God created man in his own image. " ... in the image of God created he him; male and female created he them." (Gen. 1:27.) He is engaged in a constant struggle with the evils of the world, to overcome whatever brings pain and suffering, frustration and failure, and he asks that we co-operate with him by keeping his commandments, by obeying the laws upon which all blessings are predicated. This is the meaning of the restored gospel of Jesus Christ, that man as a child of God is not alone in the world, for God shares our suffering and delights in our joys. In this community with him we can overcome the world, achieving the abundant life here, and immortality and eternal life hereafter.

We shall overcome any seeming contradictions between science and religion if and as we learn to adhere to the teachings of the restored Church, which have always been dedicated to the search for knowledge and intelligence, which is the glory of God.

To the question raised by the Bishop of Woolwich, "Is Christianity relevant to the modern world?" we find positive and affirmative answers in the unequivocal declarations of the gospel of Jesus Christ. The gospel does not belong to an antiquated world that has passed away but is a real and powerful force in our world here and now. It invests our individual lives with meaning and purpose and will yet transform the course of human history.

When we speak of the unity of the Godhead, we refer to the attributes, powers, and purposes of its members. Jesus testified to the unity existing between himself and his Father on many occasions as is recorded in the Holy Bible and other revealed documents. He refered to this unity in his memorable prayer recorded in the seventeenth chapter of John, where he prayed that he and his followers might be one even as he and his Father are one. (John 17:11)

It will become clear to any unbiased reader of the scriptures that the Father is a personal being, possessing a definite form with bodily parts and spiri-

tual passions. The Son, who was in the express image of the Father, is a separate identity by whom the worlds were made and without whom was not anything made that was made. (See John 1:3.) He was, in fact, a revelation of God.

We see everywhere in nature evidence of cause and effect, of means adapted to an end, which indicate a given purpose. This is evidence of intelligence, and intelligence is an attribute of mind. We must therefore conclude that it was an intelligent mind that built the stupendous universe of God.

Human reason may not of itself lead its possessor to convincing knowledge of God, yet if properly exercised will confirm his inherited instinct toward his maker. Truly "the fool hath said in his heart, There is no God." (Psalm 14:1.)

We know him to be a living being with every essential property and attribute of personality—that he thinks, wills, feels that he is a moral being who demands righteousness and justice —but that in his love he is compassionate, merciful, and longsuffering.

For us God is not an abstraction, he is not just an idea, a metaphysical principle, an impersonal force of power. He is not identical with the totality of the world, with the sum of all reality. He is not an "absolute" that in some way embraces the whole of reality in his being. Like us, he exists in a world of space and time. Like us, he has ends to be achieved, and he fashions a cosmic plan for realizing them. He is a concrete, living person, and though in our finite state we cannot fully comprehend him, we know that we are akin to him, for he is revealed to us in the divine personality of his Son Jesus Christ.

London Temple Schedule 1968

SATURDAY ASSIGNMENTS

Jan.	
6	Br. South. N. British.
13	British. Cen. Brit. Glasgow.
20	Leicester. S.W.B.
27	London. Leeds. Scotland.
Feb.	
3	Br. South. N. British.
10	British. Cen. Brit.
17	Leicester. Manchester. London.
24	Scotland. Leeds.
Mar.	
2	Br. South. N. British.
9	British. Cen. Brit. Glasgow.
16	Leicester. Manchester.
23	London. Leeds.
30	Sunderland. S.W.B.
Apr.	
6	Br. South. N. British.
13	British. Cen. Brit. Scotland. Glasgow.
20	Leicester. Manchester. S.W.B.
27	London. Leeds.
May	
4	Br. South. N. British.
11	British. Cen. Brit.
18	S.W.B. Manchester
25	London. Leicester. Scotland.
June	
1	Br. South. N. British.
8	British. Cen. Brit. Glasgow.
15	Leicester. Manchester.
22	London. Leeds. Scotland.
29	Sunderland. S.W.B.
July	
6	Br. South. N. British.
13	British. London.
20	Leicester. Br. South.
27	London. Leeds. Glasgow.
Aug.	
3	Br. South. N. British.
10	CLOSED.

Aug.

17 CLOSED.
24 CLOSED.
31 Sunderland. London. British. Leicester.

Sept.

7 Br. South. N. British.
14 British. C. Brit.
21 Leicester. S.W.B. Scotland. Glasgow.
28 London. Leeds.

Oct.

5 Br. South. N. British.
12 British. Cen. Brit. Irish.
19. Leicester. S.W.B. Manchester.
26 London. Leeds. Sunderland.

Nov.

2 Br. South. N. British.
9 British. C. Brit. Scotland.
16 Leicester. Manchester.
23 Sunderland. Leeds.
30 London. S.W.B.

Dec.

7 Br. South. N. British. Glasgow. Leicester.
14 British. Cen. Brit. London. Scotland.
21 CLOSED.
28 CLOSED.

BANK HOLIDAYS AND OTHER SPECIAL PROGRAMMES

Jan.

22/25 Relief Societies. British. Br. South.

Feb.

12/15 Relief Societies. London. Leicester.

Mar.

11/14 Relief Societies. Cen. Brit. S.W.B.
25/28 Relief Societies. Manchester. N. British.

Apr.

12 9.0 a.m., 11.15 a.m., 3.0 p.m. (Good Friday).
15 9.0 a.m., 11.15 a.m., 3.0 p.m. (Easter Monday).
29/May 2 Relief Societies. Glasgow. Scotland.

May

13/16 Relief Societies. Sunderland. Leeds.
20/23 Relief Society. Irish.

June

3 9.0 a.m., 11.15 a.m., 3.0 p.m. (Whit. Monday).
1/6 Holiday Programme.
15/20 ,, ,,
22/27 ,, ,,
29/Jul 4 ,, ,,

July

6/13 Irish Mission.
13/20 Norwegian Mission.
20/25 Holiday Programme.
27/Aug/1 ,, ,,

Aug.

3/10 Holland Stake and Netherland Mission.
26/29 Holiday Programme.
31/Sep 5 ,, ,,

Sept.

2 9.0 a.m., 11.15 a.m., 3.0 p.m. (Bank Holiday).
7/12 Holiday Programme.
14/19 ,, ,,
30/Oct 3 Relief Societies. Glasgow. Scotland.

Oct.

14/17 Relief Societies. Irish. Leeds.
28/31 Relief Societies. N. Brit. Sunderland.

Nov.

11/14 Relief Societies. Manchester. S.W.B.
25/28 Relief Societies. Cen. Brit. Leicester.

Dec.

2/5 Relief Societies. London. Br. South. British.

NB. For your own endowments attend Saturdays or Bank Holidays only by 9.30 a.m. The Temple is open each week, except where stated, all day Mondays, Wednesdays, Thursdays and Saturdays and Monday and Wednesday evenings, and at other times by appointment, closed on Fridays.

Sacred Marriage Will Not Be Broken

By

President Joseph Fielding Smith

★ From Matthew we read:

"The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?

"And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female,

"And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?

"Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder." (Matt. 19:3-6.)

In the Church of Jesus Christ of Latter-day Saints, marriage is performed for those who love the truth and desire to belong to the family of God, as spoken of by Paul in the third chapter of Ephesians, wherein he says:

"For this cause I bow my knees unto the Father of our Lord Jesus Christ,

"Of whom the whole family in heaven and earth is named." (Eph. 3:14-15.)

Is there a family in heaven and in earth? Yes. That family is composed of those who go to the temple of the Lord and there are sealed or married for time and for all eternity according to the law of the Lord. Marriage is to be eternal, just as the Lord declares here in the words that I have read, and when a man and a woman go to the house of the Lord and are married for time and for all eternity, they take upon them certain covenants that they will be true and faithful in that union. Those covenants are made in the presence of God and angels at the altar in the temple of the Lord. How,

then, can a man and a woman with the love of God in their hearts ever turn away from the solemn covenants that they make that they will be true and faithful all the days of their lives in mortality and that their faithfulness will continue after death? That is the covenant that they make.

Now, the Lord says further in answer to the Pharisees query:

"They say unto him. Why did Moses then command to give a writing of divorcement, and to put her away?

"He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so.

"And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

"His disciples say unto him, If the case of the man be so with his wife, it is not good to marry." (Matt. 19:7-10.)

Now, evidently they did not get the full significance of the Saviour's words.

In the temple of the Lord, a couple goes to be sealed or married for time and all eternity. Children born in that union will be the children of that father and mother not only in mortal life but in all eternity, and they become members of the family of God in heaven and on earth, as spoken of by Paul, and that family order should never be broken. The Lord tried to impress this upon his disciples that it was only because of the hardness of the hearts of the people, because they failed to keep the commandments that the Lord had given them that Moses granted the putting away of the wife. Today the laws are different, and sometimes men put away their wives, and sometimes wives put away their husbands, but a marriage in the temple of the Lord should be one that should be considered sacred and holy, never to be violated in any way whatsoever, because it means that those who enter into such a covenant shall continue after death and have eternal increase and build a kingdom.

If there is ever a divorce between a man and a woman married in the temple for time and all eternity, it is because they, one or the other or both, have violated the covenants that they made at the altar of the Lord, otherwise they could not separate, and the Lord never intended that a man and a woman be separated in death, but that this marriage was one for eternity. There was no separation in death, and one of the greatest sins that can be committed is for a man and a woman to separate after they have been sealed in the house of the Lord to become sons and daughters of God and members of his household, and to have children come to them, sent by divine approval to be in that household not only for time but for all eternity.

Now how in the world a man and a woman can go to the temple and there be sealed and make their solemn covenants that they will be true and faithful before the Lord, and then the time comes when one of them is dissatisfied, maybe both, and they want to separate! They are committing one of the great crimes that could be committed, if they have children. Those children born to them have a right to the companionship of father and mother, and father and mother are under obligations before their Eternal Father to be true to each other and raise those children in light and truth, that they may in the eternities to come, be one — a family within the great family of God, as spoken of by Paul.

It is only because of transgression on the part of the wife or of the husband, or perhaps on the part of both, when a couple has been married in the temple of the Lord, and then separate. If they were true to their covenants, to the obligations that they have made to each other at the altar in the house of the Lord, they could not separate, and if they have children, they are not only committing a crime against themselves, but they are harming those children and robbing them of blessings that they were born entitled to receive.

The Saviour is very emphatic in his answer to these Pharisees. If the law was true in the days of the Saviour and his words are according to the law, then it seems to me that that law has not changed in the Dispensation of the Fullness of Times. It is only through sin and the transgression of the law that a separation can come that would divide father and mother and leave the children stranded and perhaps to be received into some other family by adoption, because parents have lost their faith and have turned away from the covenants they solemnly made before God and angels.

How members of the Church can do such a thing appears to me as a mystery. It can be explained, of course. They do it because they have lost the spirit of the gospel. That divorce comes to them because they are not keeping the commandments that the Lord gave to them, because they have permitted darkness to enter into their souls.

I think I can say here safely and truthfully that no judge in this world in any court of the land can annul a marriage for time and all eternity. He may separate the husband and wife by legal enactments so far as this world is concerned, but he cannot separate that husband and wife so far as the next world is concerned. Only the President of the Church has authority to cancel sealings, and when the man and his wife lose their faith and go to the courts and get a separation, and then go out and marry according to the laws of the land, they are not culpable before the law of the land, but they are before the kingdom of God and what the Saviour says here in this revelation is absolutely true:

" ... Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery." (Matt. 19:9.)

AT CHRISTMAS

At Christmas time a home is sweeter far
Than other times.
The cattle quiet in the barn,
The children nestled safe from harm,
The kettle on the fire crane sings
There's time for friend to call on friend
To wish the joy that Christmas brings.
Because the Christ was born on earth,
There'll be no end to heavenly things.

Y.S.H.

Forgiveness, The Law Which Creates Saints

By

Elder Eldred G. Smith

★ Have you ever thought to ask yourself, "Are you a Latter-day Saint because of the things you do not do or because of the things you do?" What makes a Latter-day Saint?

Jesus was asked on one occasion, "Master, which is the great commandment in the law?

"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

"This is the first and great commandment.

"And the second is like unto it, Thou shalt love thy neighbour as thyself.

"On these two commandments hang all the law and the prophets." (Matt. 22:36-40.)

These two commandments are inseparable. It is impossible to fulfil the first without fulfilling the second. We cannot love our Father in heaven without loving our fellow men and loving our neighbour.

Latter-day Saints should be known by the things they do, the first of which is to keep these two commandments.

A most important quality in love is forgiveness. If we truly love our neighbour, we will always be willing and ready to forgive. Jesus Christ placed great importance on forgiveness. Teaching the multitude, he gave what is known as the Lord's prayer in which he said: " ... forgive us our debts, as we forgive our debtors." Then he added:

"For if ye forgive men their trespasses, your Heavenly Father will also forgive you:

"But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." (Ibid., 6:12, 14-15.)

Again the Lord said, "Judge not that ye be not judged.

"For with what judgment ye judge, ye shall be judged. ... " (Ibid., 7:1-2.)

How can we as mortals fully judge another? We do not know how much knowledge another has received, for he receives knowledge through the Spirit. We cannot measure that which another receives through the Spirit.

Elder Matthew Cowley once said:

"We ought to say in our hearts let God judge between me and thee, but as for me I will forgive." That means to say in our hearts, not just lip service. We must be willing to forgive

and forget. Most of us have a natural ability to forget, especially the things we are supposed to remember. Most of us work diligently to increase our power to remember. However, in forgiving, we should increase or attempt to increase and work diligently to increase our power to forget.

Peter asked Jesus: "Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

"Jesus saith unto him, I say not unto thee, Until seven times; but, until seventy times seven." (Matt. 18:21-22.)

The Lord also said:

"But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." (Ibid., 5:44.)

When the adulteress was brought before Christ to be stoned, according to the law, he said:

"He that is without sin among you, let him first cast a stone at her."

They all then slipped away, leaving the woman alone with Jesus. No accusers left, Jesus said, "Neither do I condemn thee; go, and sin no more." Thus giving the woman the opportunity to repent and be forgiven. (John 8:6-11.)

Then, finally, in his agony on the cross, showing the supreme example of forgiveness, he cried out to his Father in heaven: "Father, forgive them; for they know not what they do." (Luke 23:34.)

Could you be as forgiving?

Again in our day the Lord reminds us that we are required to forgive one another.

" ... verily I say unto you, I, the Lord, forgive sins unto those who confess their sins before me and ask forgiveness, who have not sinned unto death. ...

"Wherefore, I say unto you, that ye ought to forgive one another; for he that forgiveth not his brother his trespasses standeth condemned before the Lord; for there remaineth in him the greater sin.

"I, the Lord, will forgive whom I will forgive, but of you it is required to forgive all men.

"And ye ought to say in your hearts —let God judge between me and thee, and reward thee according to thy deeds." (D. & C. 64:7, 9-11.)

When you have ill feelings toward anyone, you have an uneasiness in his presence. You will go out of your way to avoid him. You become to a degree, mentally ill. A contentious spirit prevails within you. John stated it this way:

"But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes." (I John 2:11)

Often we think of forgiveness as a form of charity. We forget that the benefits extend both ways. It is as beneficial to forgive as to be forgiven. This is not a formula but a spirit which can bring out the best in people and

Continued on page 79

THE PLOWMAN

By

Elder Howard W. Hunter

★ In his teachings the Master used homely figures of speech, those having familiar, everyday character. The words, "his hand to the plough," unfolds a picture before us with which we are all familiar—a strong man with sinewy arms and a firm step, guiding the blade straight and true, his eyes intent upon the plough, looking ahead to the furrow to be cut. Hour after hour he toils, never looking backward except to see that the furrow is straight.

In addition to "ploughing" the Lord often mentioned the words, "sowing" and "reaping." He made mention of "reaping the harvest," and when that comes to our minds we think of a happy time and a time of rejoicing. The Lord said: "Lift up your eyes, and look on the fields; for they are white already to harvest.

"And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together." (John 4:35-36.)

Before there can be a reaping of the harvest, there must have been a sowing of the seed. When we think of sowing, our minds turn to the parable spoken by the Saviour:

"Behold, a sower went forth to sow;

"And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up:

"Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth:

"And when the sun was up, they were scorched; and because they had no root, they withered away.

"And some fell among thorns; and the thorns sprung up, and choked them:

"But others fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold." (Matthew 13:3-8.)

Sowing of seed is important; otherwise, there would be no harvest, and as stated in the parable, there must be good ground to bring forth a good harvest. Plowing must have been done before the sowing or there would have been no seedbed.

Of all the work of the field, plow-

work is the heaviest labour. It is primary and fundamental—it is pioneer toil. A seed may be dropped anywhere, and there is no resistance, but put the blade of the plow into the ground and a thousand forces join to oppose the change. To disturb the conventional to overturn the traditional, or to attempt to make changes in the deep-rooted way of doing things in the lives of individuals, requires toil and sweat. The heaviest work in the kingdom of God is to turn the hard surface of the earth which has been baked in the sun or covered by the growth of nature. What a great change comes over land which has been cleared and plowed — row after row of evenly spaced furrows, the subsurface loosened and exposed to the sun and air and the rains from heaven, ready to be broken up and planted to seed. The wilderness is conquered and subdued.

Those who become disciples of the Master and put their hands to the plow without turning back prove themselves to be worthy plowmen. By turning over the old surfaces of tradition, they prepared the fields for the introduction and the spread of Christianity into the world.

We do not need to go back to the time of Christ, however, to find fields to plow. Fields exist today all over the world, and missionaries have been called and have put their hands to the plow. Nearly 15,000 stake and full-time missionaries are now in the fields. Furrows are being cut and seeds planted, and every day we see the results of the harvest.

And there is the field of education. Hundreds of plowmen are preparing the field for the harvest They are teaching the principles of truth to our young men and young women in the Church educational system. About 63,000 high school students are presently enrolled in seminary classes,

9,500 college students are participating in the institute programme of religious education, and approximately 17,000 students are enrolled in Church schools. In all, about 90,000 young people are being given direction in life by those who have put their hands to the plow.

We have in Church leadership great plowmen with firm hands and stout hearts—stake presidents and mission presidents—determined men who work in the fields. Bishops, branch presidents, heads of priesthood quorums and auxiliary organizations are toiling in their assigned fields. Close at home and in distant countries new lands are being broken up by these plowmen, and the subsurface exposed to the light of the gospel of Jesus Christ.

Is it hard work? Of course, but that which is worthwhile is seldom easy. As individuals we have a responsibility to plow. Some accept the opportunity, but some shrink, from the responsibility. Some of those who commence cut only a short furrow and then leave the field for what appears to be escape from the

toil to follow the false illusion of the ease which they had left behind. Their plowshares are left to rust in the furrow.

Whatever the past may have been in our individual lives, it is gone. The future lies ahead, and we must face it with resolution. There is always a point from which we can begin. Even though we may have been faithful in the past, if we turn away, that faithfulness will profit us nothing. "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God."

There is danger in looking backward. One must keep his eyes ahead in order to cut a straight furrow. When the plowman commences to look backward, he cuts a crooked furrow, and his work is spoiled. We cannot continue to walk forward when at the same time we are looking backward. It makes no difference what object or occasion causes us to look backward, the backward glance commences the backward turning, and may be the beginning of our disendowment in the kingdom of God.

As plowing requires an eye intent on the furrow to be made and is marred when one looks backward, so will they come short of exaltation who prosecute the work of God with a distracted attention or a divided heart. We may not see clearly the end of the furrow, but we dare not look back. Eternity stretches on ahead, challenging us to be faithful.

"And thus, if ye are faithful ye shall be laden with many sheaves, and crowned with honour, and glory, and immortality, and eternal life." (D&C 75:5.)

'Star' Short Story Contest Closes

★ The Millennial Star short story contest is over. But the judging of the entries will continue for some little while. There was a very fine response to the contest which closed November 1.

The entries are being judged and winners will be announced as soon as possible, with the stories to be published in future issues of the Millennial Star.

The Millennial Star staff express appreciation to all who entered.

It would appear, from the first reading of some of the manuscripts, that we have some new writers developing among the membership of the Church in Great Britain.

We trust the contest was the awakening of interest in this vast field of expression and endeavorment.

Again, we hope to announce results of the judges' decisions in the near future.

RECIPES FOR YOU

Christmas Special

★ Rose Norton is a member of the High Wycombe Branch, British South Mission. She is a trained cateress and can make the most complicated recipe into a culinary triumph! These recipes are some of her favourites for Christmas.

CHERRY PINEAPPLE CHRISTMAS CAKE

12 oz. tinned pineapple
9 oz. sultanas
5 oz. glace cherries
6 oz. castor sugar
5 oz. butter
9 oz. flour
¼ tsp. salt (scant)
2 large eggs

Drain and chop pineapple. Chop cherries and retain half. Cream butter and sugar until light. Add eggs one at a time with a little flour. Mix in more of the flour to butter mixture saving enough to flour fruit. Fold in floured-fruit to batter. Put in a 7 inch tin that has been lined with greaseproof paper. Bake for one hour at Mark 3 or 300°. Open oven and scatter the other half of cherries on top of cake and bake for a further hour.

Sister Norton suggests putting grease-proof paper over the top of the cake after the first hour of baking. This keeps the top moist, she reports.

Christmas Candies

COCONUT ICE

1 lb. granulated sugar
1 pint water
4 oz. dessicated coconut
pink food colouring

Dissolve sugar in water and bring to boil. Boil to a temperature of 240°, or soft ball stage. (When a spoon full of syrup forms a soft ball when dropped into very cold water.) Remove pan from heat and add coconut. Mix well and stir thoroughly until mixture begins to thicken. Place half in greased tin. Quickly mix a little pink colouring in remainder and pour on top of white mixture. Allow to get cold and when firm, cut into small bars or squares and put in small paper cases.

UNCOOKED FONDANT

These recipes are simple enough for even young children to help in their making. Cooperative cooking is a wonderful family project at Christmas time. All will relish the delicious results.

1 lb. icing sugar
1 egg white
lemon juice

Sieve sugar to remove any lumps. Add egg white, unbeaten, and lemon juice. Mix thoroughly to a pliable dough-like mixture. Add a very little water, if necessary. Roll out and use for a variety of sweets.

PEPPERMINT CREAMS

Add a little peppermint oil a drop at a time to the basic Uncooked Fondant as it is very strong. Roll out and stamp into rounds with small cutter. Place on greaseproof paper and leave at least twelve hours to harden. Place in paper cases.

CHERRY CREAMS

Colour uncooked fondant pink and work in chopped glace cherries. Roll into small balls and press a quarter of glace cherry into the top. Place in paper sweet case.

WALNUT CREAMS

Colour Uncooked Fondant pink or green. Roll into small balls and press a walnut on the top. Almonds can also be used. Place in paper sweet cases.

RASPBERRY, ORANGE OR LEMON CREAMS

Flavour Uncooked Fondant with raspberry syrup. Colour pink and cut in half moon shapes. Allow to harden and place in small paper sweet cases. The same can be done for orange or lemon creams. Flavour and colour in the same manner as the raspberry creams.

ALMOND PASTE OR MARZIPAN

8 oz. ground almonds
12 oz. icing sugar
½ teaspoon vanilla essence
½ teaspoon almond essence
1 egg, well beaten
juice of half lemon

Mix almonds and icing sugar together. All egg, lemon juice and flavourings. Knead to a smooth dough-like mixture.

CAKES

For cakes, brush cake with warm apricot jam and then roll out paste to fit the cake.

STUFFED DATES

Choose good quality dessert dates. Remove stones and fill with a small roll of marzipan. Make some plain and some coloured for variety. Allow twentyfour hours to harden.

HARLEQUIN MARZIPANS

Colour several portions of marzipan different shades. Roll into strips and place one on top of another. Use three or four different coloured strips together. Press well to make them stick and trim edges. Cut into inch squares and place in paper sweet cases to dry.

The trimmings can be rolled together to make harlequin balls. These can be left as they are or dipped in melted chocolate A nut pressed on the top gives it a nice finish.

MINCE MEAT FOR SMALL CHRISTMAS PIES

½ lb. chopped and cleaned sultanas
1 lb. chopped cooking apples
¾ lb. currants, washed
½ lb. stoned and chopped raisins
½ lb. shredded suet
½ lb. castor sugar
2 oz. chopped candied peel
juice and grated rind of one lemon
¼ teaspoon grated nutmeg
½ teaspoon mixed spice
2 oz. chopped blanched almonds

Mix ingredients together well, blending with wooden spoon. Allow to stand for 12 hours. Put in jars and cover. Make at least two or three weeks before needed.

HELPFUL HINT!

Butter Pats

Cut butter into ¼ inch slices. Cut out butter pats with an apple corer. This is a real time-saver and all of the pats are uniform in size.

CHRISTMAS DECORATIONS

★ Decorations at Christmas time add much to the pleasure of the holiday season. Some are not only beautiful, but serve to remind us of the true meaning and purpose of Christmas. The Three Wise Men fall into this category. We remember the story of their search for the Saviour and yet they are a lovely addition to any scheme with their ornate robes and jeweled crowns.

Three Wise Men

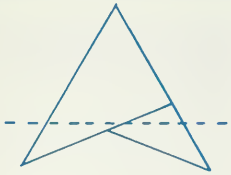
You will need:

3 peices of cardboard 10 x 13 inches.
½ yard coloured felt for each Wise Man.
3 polystyrene balls or if these are not available use shredded nylon stockings to fill a piece of nylon stocking to serve as the heads.
3 lolly sticks if you use the polystyrene balls.
Copydex
Sellotape

These lovely Wise Men were made for Gwen Cannon, Women's and Youth Features editorial assistant, by Janet Eyring of Mercury Island, Washington.

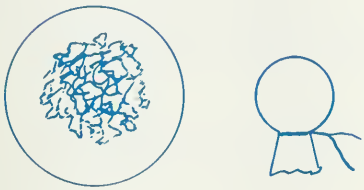
Women's Section

Directions:

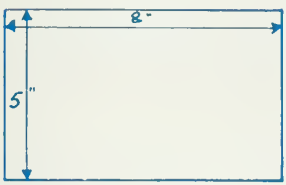


1. Roll into cone shape 10 x 13 inch cardboard
   Sellotape or staple together.
   Trim bottom edge so that the side edge of the cone will stand.

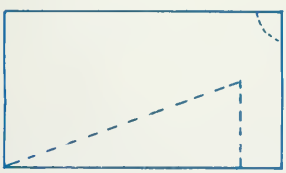
2. Insert small lolly stick into polystyrene ball and cover with a piece of nylon stocking. Tie with string around stick.



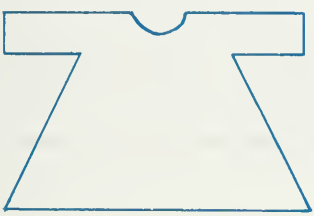
3. If polystyrene ball is not available fill 6 inch round piece of nylon stocking with shredded nylon stocking. Be sure to fill it very firmly. Tie bottom with string.



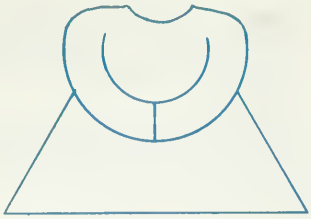
4. Fold 10 x 16 inch pecie of coloured felt in half twice.



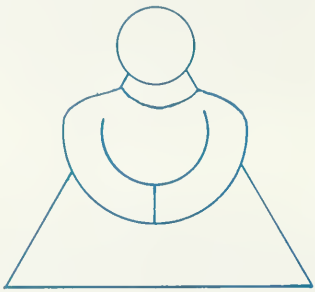
5. Cut out arms and small neck tapering skirt to bottom edge.



6. Place felt on cone and glue side seams to cardboard with copydex.

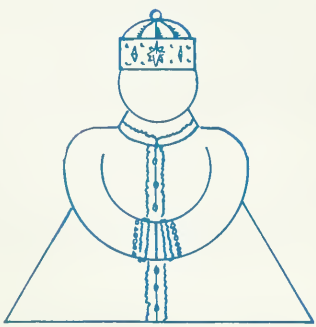


7. Sew arm seams and stitch sleeves together.



8. Place polystyrene head in small hole at top of covered cone. Or, put excess nylon of stocking head down through the hole.
Sew a small strip of felt around the neck stitching it to the nylon on the head as well as to the robe.

9. Make each Wise Man a crown of matching felt and glue it or stitch it to the head.



10. Decorate with odd beads, sequins, shiny buttons. Use plenty of gold braid. They can be as elaborate as your imagination and sewing boxes allow.

My Wise Men are holding a tiny jewel box on a pillow, a miniature bottle of perfume and a dainty pitcher. These represent the gold, the frankincense, and myrrh.

G. C.

WRAPPED UP TO PLEASE

by June Feulner Krambule

★ Has wrapping Christmas gifts become a bore of a chore — and an expensive one at that? It needn't be. With little expense, you can add charm, originality, and a wisp of your own personality to your gift wrappings, and your friends and family will love your thoughtfulness.

Here are some suggestions geared to set your imagination in motion and put a relaxer on that strained Yuletide budget:

In gathering materials, rely heavily on the sewing cabinet and knitting basket, where you'll find a gold mine of trimmings.

First, pull out those leftover bits of wool yarn. Tie a package or two with them and top with fluffy round tassels of yarn, either in solid shades or varicoloured. You may then personalise your gift by spelling out the name of the receiver. Just wrap a package in white tissue, then write out the name by attaching the yarn with ordinary paper glue.

Perhaps among your tucked-away fabrics, you may find bits of organdy, dotted swiss or crisp nylon pieces. After a quick snip around the edges with pinking shears, you can gather these into fluffy bows to top neatly wrapped parcels, or try wrapping whole packages with fabrics. Keep in mind here the texture and size of print in relationship to the size of the package. Fine textures and small, dainty prints are lovely on small gifts, while heavier materials and larger, bright designs add the bright festive effect to the jumbo packages.

One woman wrapped baby's slippers in soft pink flannel of petite lamb design. Her mother's gift was done in fluffy organdy over white tissue, with purse perfume nestled in the puffy bow.

While you're still in the sewing cabinet, don't overlook bits of colourful rickrack — perfect for children's gifts—or strands of glittering sequins for the more sophisticated on your list. Or you may find bits of felt that can be cut to the shape of bells, Christmas trees, wreaths, or other Yuletide symbols, to be glued to packages.

As for other ways of economically wrapping and decorating your Christmas gifts, the choice is as wide as your imagination. Chances are that by the time you have tried a few of these suggestions, you'll have many new ideas of your own. Like one woman we know, you may even reach for the cake decorator. Before long you'll find limitless trappings in your own home that will take the drudgery out of gift wrapping and give each package that perfect personal touch.

Christmas Thoughts

by Sheila Leach
Colchester Essex, British Mission

★ Christmas comes but once a year, but when it does, such rush, such bustle, such expense!

Do I have enough stamps for the Christmas cards? Is the turkey too big for the oven? Will the fairy lights work to enhance the Christmas tree? Questions! Questions! Stop, busy mother, harrassed wife! Stop, relax and think for a moment, Christmas — what **is** Christmas?

See that little building? It looks rather like a stable. There is a young mother resting. Her eyes are closed. Her husband hovers near, watching. There is a small cradle, and inside a baby is stirring. He opens his eyes, puckers his little mouth and cries.

The young man so gently lifts the baby. He pauses in wonder as he sees the exquisite beauty of the newborn child. The mother turns and holds out her arms. She enfolds her son with her love. Such a miracle, she thinks, the birth of a baby. The bright little eyes, the little mouth, and those tiny fingers and toes, all are perfect.

Her child is a special child. She will feed Him, clothe Him, teach and love Him. When He is older, her husband will take Him into the carpenters shop and show Him the tools and let Him feel and smell the clean, firm wood. And when he is grown? She cannot answer. She does not know.

The birth of Jesus. This is Christmas!

CHRISTMAS WALL DECORATION

by Phyllis Torrell, Colchester, Essex

Search the woods for tree branches. Look for good shapes with interesting twig arrangements. Paint or spray white or silver. Hang on the wall and trim with tiny Christmas balls.

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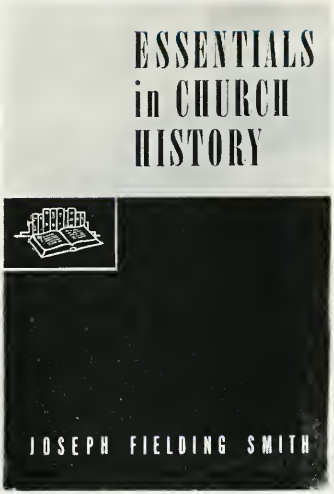

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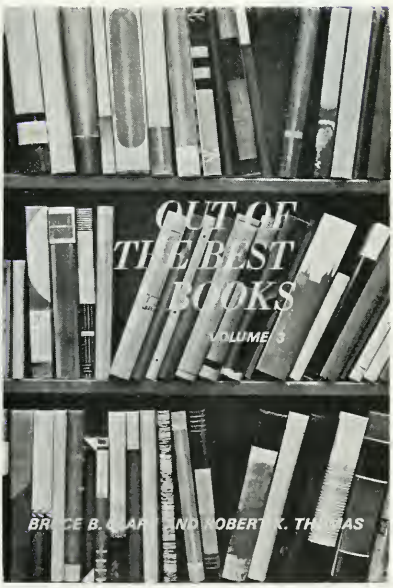

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Jesus Christ The Ancient God Of The Americas

By

Elder Milton R. Hunter

★ Five years before the birth of Christ, Samuel the Lamanite stood upon the walls of the city of Zarahemla and predicted the signs of the birth and of the death of Jesus. He asserted that, at his birth, there should be a day and a night and a day of continuous light as if it were one day, and a new star should appear. Since Jesus Christ is the light and the life of the world, no more appropriate sign or symbol of his birth into mortality could have been given. Neither could a more appropriate sign of his death have been given than three days of darkness, the light and the life going out of the world.

We read in the Book of Mormon,

"And it came to pass in the thirty and fourth year, in the first month, on the fourth day of the month, there arose a great storm, such an one as never had been known in all the land.

"And there was also a great and terrible tempest; and there was terrible thunder, insomuch that it did shake the whole earth as if it was about to divide asunder. . . .

"And behold, the rocks were rent in twain; they were broken up upon the face of the whole earth, ...

"And it came to pass that there was thick darkness upon all the face of the land, ...

"And there was not any light seen, neither fire, nor glimmer, neither the sun, nor the moon, nor the stars, for so great were the mists of darkness which were upon the face of the land. ... " (3 Nephi 8:5 ff.)

These tremendous convulsions of nature not only impressed the Nephites greatly so that they recorded them in their history, but the memory of them also stayed in the minds of the Lamanites, or the American Indians, for fifteen hundred years. Shortly after the discovery of America, the Catholic missionaries and explorers learned that the American Indians had a tradition of the great convulsions of nature that took place at the time of Christ's death. For example, I would like to quote from a Lamanite, an Indian prince named Ixtlilxochitl, who lived near the city of Mexico and wrote his book in 1600 A.D.:

" ... the sun and the moon eclipsed, and the earth trembled, and the rocks broke, and many other things and signs took place, ... This happened ... at the same time when Christ our Lord suffered, and they say it happened during the first days of the year." (Works of Ixtlilxochitl, cited in Milton R. Hunter and Thomas Stuart Ferguson, Ancient America and the Book of Mormon, p. 190.)

Ixtlilxochitl could not have received his information from Catholic Fathers, because they did not know anything about the great convulsions of nature at the time of Christ's crucifixion. Neither could he had received it from the Book of Mormon, since this book had not yet been published. He claimed to have received his information from a Lamanitish source, records handed down from his ancestors. I think Ixtlilxochitl's testimony, coming as it did from the American Indians, is a marvellous evidence of the divinity and truthfulness of the Book of Mormon.

The Nephites readjusted their measurement of time at the time of the signs of Christ's birth. According to the Book of Mormon, Christ lived thirty-three years and four days, being crucified on the fourth day of the first month of their year. Remember, Ixtlilxochitl gave this significant statement, " ... they say it happened during the first days of the year." To me it is remarkable how accurate the Lamanite record was and how aptly it sustains the Book of Mormon.

The Nephite historian continued his account of the terrible destruction that took place, of cities and people during the three hours of the storm, and the distressing condition during the three days of darkness.

Finally, the sun rose. The earth was again filled with bright, radiant light. The Nephites in the city of Bountiful assembled in front of the temple to discuss the great events which had occurred during the past few days, especially the signs of Christ's crucifixion. As they conversed one with another, they heard a voice coming as it were out of heaven. They did not understand what the voice said. It was not a shrill, loud voice, yet it pierced them to the very heart. They gazed upward into the heavens. They heard the voice the second time and the third time, and then they recognised it to be the voice of God the Eternal Father introducing his Son, saying:

"Behold my Beloved Son, in whom I am well pleased, in whom I have glorified my name—hear ye him." (3 Nephi 11:7.)

As they continued to gaze heavenward, they saw a radiant, beautiful Man, dressed in a white robe, descending out of the heavens to the earth. He came down and stood in their midst. Stretching forth his hand, he said:

"Behold, I am Jesus Christ, whom the prophets testified shall come into the world ... and I have drunk out of that bitter cup which the Father hath given me, and have glorified the Father in taking upon me the sins of the world." (Ibid., 11:10-11.)

The people fell upon their knees and worshipped the Saviour. He commanded them to arise and come forward and for each of them to thrust his hand into the spear wound in his side and feel the prints of the nails in his hands and feet, " ... that ye may know that I am the God of Israel, and the God of the whole earth, and have been slain for the sins of the world." (Ibid., 11:14.) After they had all complied with this request, again the Nephites dropped on their knees and worshipped him, shouting: "Hosanna! Blessed be the name of the Most High God!" (Ibid., 11:17.)

Jesus selected twelve men and ordained them to the priesthood. He commanded them that after his departure they should organise his Church.

Day after day, for some time, Jesus appeared to the Nephites. He taught them the same gospel that he had taught to the Jews in Palestine before his crucifixion. Also, he performed many wonderful miracles among the people in ancient America. He healed the sick, raised the dead, gave sight to the blind, made the lame to walk, and the deaf to hear. Finally Jesus ascended into heaven promising the people that he would return again.

So tremendous was the effect of the visitation of the Resurrected Lord to the Nephites that for two hundred years they lived in perfect righteousness, no sin being among them. Finally apostasy crept in, which resulted in a terrible war between the Nephites and the Lamanites. Eventually the Nephite nation was exterminated. Yet this did not exterminate the knowledge that Christ had visited ancient America and that he had given the ancestors of the American Indians the gospel. For fifteen hundred years, down to the time of the Spanish conquest, the Lamanites, or the American Indians, retained that knowledge. When the Catholic Fathers first came to the New World, they found among the various Indian tribes the tradition and practices of many of the gospel teachings. The religious beliefs and practices, as well as their traditions, were so near like Christianity that many of the Catholic Fathers claimed that the Indians had Christianity before the coming of the Europeans.

From Alaska in the north to the south end of South America, paramount among all the traditions held by the Indians was that of a "Fair God." In the distant past that God helped create the world and had played a prominent part in organising man. He had loved the people so much that he had come down to earth and dwelt among the ancestors of the American Indians. He had given them their government, their writing, and their culture. Above all he had given them their religious beliefs and practices, being their great high priest.

In these Indian traditions the various aboriginal tribes gave different names to this white and bearded God; for example, in Mexico Valley he was called "Quetzalcoatl." In Yucatan he was known as "Itzamna" and later he was called "Kukulcan." The most prominent name by which he was known in Peru was "Vivacocha." Also, he was called "Tonapa."

Regardless of the name by which the white and bearded God was known, all of the Indian traditions were similar. This fact indicates that they came from a common source. All of the principal events of Christ's life—namely, his virgin birth, the marvellous missionary work that he did, the numerous miracles that he performed, his death, his internment for three days, his resurrection, his ascension into heaven, his final promise that he would come again — were found among the American Indians by the Catholic Fathers when they first visited various parts of the New World.

Elder Ivins Eulogized At Funeral Services

★ Final rites were held October 20, for Elder Antoine R. Ivins, senior member of the First Council of the Seventy, who died at the age of 86 in his Salt Lake City home.

The services were held in the Assembly Hall on Temple Square with President Hugh B. Brown of the First Presidency and Elder S. Dilworth Young of the First Council of the Seventy, as speakers. President Brown also read a special message from President David O. McKay.

During the 36 years Elder Ivins served in the First Council of the Seventy he spent three years as president of the Mexican Mission and 30 years as a member of the Church Missionary Committee.

Elder Ivins served six years as treasurer of the Great Salt Lake Boy Scout Council, was a veteran organiser of Boy Scout Troops and helped develop the Lund Home for Boys in Centerville, Utah, in 1920.

He was born in St. George, Utah, and spent his youth with his family in Colonia Juarez, Chihuahua, Mexico, where his father, Anthony W. Ivins served as president of the Juarez Stake prior to becoming a member of the Council of the Twelve and later a counsellor to Pres. Heber J. Grant in the First Presidency.

Elder Ivins obtained his early education at the Juarez Academy and studied law at the School of Jurisprudence in Mexico City, the University of Michigan and the University of Utah.

He married Vilate Ellen Romney in the Salt Lake Temple. Mrs. Ivins died in 1964, two years after the couple celebrated their 50th wedding anniversary.

Elder Ivins was manager of the Church-owned sugar plantation in Hawaii for 10 years prior to his appointment to the First Council of the Seventy in 1931.

President Brown in his sermon at the funeral services for Elder Ivins described the veteran member of the First Council of the Seventy as a man of God, and a man of faith.

Elder Ivins has said, "God is our home, that we are not strangers, that we are definitely related to Him whom we call Father," and often I have heard him say that the obligation is ours to be worthy of that relationship."

Elder Young related how Elder Ivins loved horses, having gained such a love for them during his early childhood. "Thoroughbred is a word describing a breed of horses. He taught me that—I thought thoroughbred meant anything that was pure, but to him it had a deeper connotation. He took his knowledge of horse improvement and applied it metaphorically to humans and tried to improve mankind."

A Teaching Special

THE GOSPEL TEACHER AND THE TEMPLE

by

President LeRoy Buckmiller

of The London Temple

★ The objective of every teacher in the Church of Jesus Christ of Latter-day Saints is to help make better Latter-day Saints of our members.

Our big concern as teachers should be to encourage in our members a greater desire to live the Gospel standards and principles. If we are not doing this we are teaching subjects and not people.

In too many instances lessons are prepared with no thought of cause and effect. No matter how good the subject matter prepared may be, unless the student is motivated to improvement in Gospel living the teacher has, in a measure, failed. What can we do to make our lessons more effective in this regard.

It is the intention of this article to suggest one important means of motivating people to grow and develop in the Gospel through our teaching. It is not presumed that it is the only way but certainly it is at the heart of teaching.

Going to the Temple frequently is a powerful means of preparing a teacher to accomplish this objective. This is so because it can give him or her the Spirit and without the Spirit we cannot or should not teach.

In the D. & C. Sec. 42 V:12 it states "And again, the elders, priests and teachers of this church shall teach the principles of my gospel, which are in the Bible and the Book of Mormon, in the which is the fullness of the gospel." Too many times subjects not related in anyway to the Gospel are

dwelt upon without a view to developing and motivating Gospel standards.

The complete fullness of the Gospel and the Priesthood can be obtained only in the Temples of the Lord—D. & C. Sec. 124 V:28. It is here we experience and absorb the Spirit which helps qualify us for teaching the fullness of the Gospel.

In D. & C. Sec: 42 V:13 the revelation continues "And they shall observe the covenants and church articles to do them, and these shall be their teachings, as they shall be directed by the Spirit." This suggests that the teacher should live the laws of the Gospel and keep the covenants entered into in the Temple so as to be a worthy recipient of the Holy Spirit.

With the Spirit as the foundation of our teaching we can affect the lives of students and motivate Gospel living. It also suggests that the teacher allow himself to be directed by the Spirit in place of a stereotyped presentation of factual material. If we are prepared, the Holy Ghost will bring all things necessary to our remembrance and will point the way for effective teaching. By coming to the Temple frequently we refresh our memories and understanding of these things and are more apt to have the influence of the Spirit with us as we teach.

The revelation continues in V:14, "And the Spirit shall be given unto you by the prayer of faith; and if ye receive not the Spirit ye shall not teach." This is the key to effective teaching. As a matter of fact it is not teaching unless we are directed by the Spirit. It is something less than teaching, for it does not motivate people to better their lives. The Temple is a "house of prayer" as told us by the Lord Himself in D. & C. 109 V:8. We come to learn the true order of prayer, "The prayer of faith." Our own faith is strengthened thereby. Our own determination to live worthy of the Spirit is increased. We go forth from the Temple better people and therefore better teachers.

The prayer of faith is not just a wordy approach to the throne of grace but has to be backed up by works. "Faith without works is dead.' We must also work at becoming a good teacher by every worthwhile endeavour. This is what is meant by the prayer of faith. As faith without works is dead so are works without faith dead. It requires both for effective teaching.

Again in the Temple our attention is drawn frequently to our own responsibility in keeping the covenants, living the Gospel, serving the Lord, consecrating ourselves and all we are and have to the building of the Kingdom of God. These things implemented in our character are guarantors of the presence of the Holy Ghost in our lives.

If we keep and live these covenants we merit the Spirit and it shall guide us in all our callings be they as teachers or other leaders in the Kingdom. This verse also states that "if we receive not the Spirit we shall not teach'. This suggests that it is not teaching if we receive not the Spirit.

It also suggests that it is incumbent upon us to put our lives in order so that as teachers the Holy Spirit may be our "constant companion." In Sec: 121 v45-46 it suggests the means by which the Holy Spirit will always be with us if we meet the requirements. There is no place which equals the Temple where a teacher or anyone else can absorb the very power of the Spirit and be motivated in meeting the requirements necessary to have His Spirit as our "constant companion".

D & C Sec: 14 V:8 says "And it shall come to pass, that if you shall ask the Father in my name, in faith believing, you shall receive the Holy Ghost, which

giveth utterance, that you may stand as a witness of the things of which you shall both hear and see, and also that you may declare repentance unto this generation."

The revelation about teaching continues in D & C Sec: 42 V: 15-17 "And this ye shall observe to do as I have commanded concerning your teaching until the fullness of my scriptures is given." "And as ye shall lift up your voices by the Comforter, ye shall speak and prophesy as seemeth me good;" "For behold, the Comforter **knoweth all things, and beareth record of the Father and of the Son."**

The Lord speaks of His Temple as a "house of learning" D & C 109 V: 8 where all of us can receive a gift of knowledge and other gifts of the Spirit to help us become better qualified as teachers of the Gospel. We need the help of the Spirit, the Comforter for he "knoweth all things," He will bear record in our hearts and in the hearts and minds of class members everywhere the testimony of the reality of the Father and the Son.

We are also told in D & C Sec 28: V:1 ". . . thou shalt teach them by the Comforter." and in D & C Sec: 75 V:10 "Calling on the name of the Lord for

A Teaching Special

the Comforter, which shall teach them all things . . ." The testimony of the reality of the Father and the Son is the motivating force in each of us to better our lives. The Temple provides the environment and experience which builds this testimony. We teach more adequately when we have this testimony. D & C Sec 43 V: 15 ". . . Ye are not sent forth to be taught, but to teach the children of men the things which I have put into your hands by the power of my Spirit;"

The Temple represents many other things which provides a Gospel teacher with the necessary spiritual equipment to be more effective in his responsibility. The Lord mentions some of these in D & C Sec 109 V: 8 "Organise yourselves, prepare every needful thing, and establish a house, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God;" If we acquire these things in the house of the Lord we will become fit abodes for the Spirit—the Comforter. He will lead us to all truth and enable us to teach with His spirit unto the convincing of all men.

LDS Girl Studies Dentistry

★ A Latter-day Saint girl, Lynne Jackson, who has wanted to be a dentist since she was 12, is well on her way toward achieving that goal. And if her present attainments in her studies are any indication, she'll be one of the tops in her field.

Lynne, who qualified last winter for Bristol University, recently was termed the top of the first year and has won a scholarship and the British Dental Association award.

She also got three distinctions in her exam results and will take her biochemistry before finishing off with a year's dentistry, according to her mother, Mrs. J. L. Jackson, who is a dentist's receptionist. The Jacksons live at Teynham-walk, Woodhouse Park. Lynne worked with the North West Electricity Board for the summer.

FLIGHT TO SALT LAKE

by

Mary Pochin

★ The flight chartered by the Manchester Stake for British Saints to attend October General Conferance left Manchester Airport September 18th. The large party of more than 200 travelled on two planes for the outward journey. The party divided into groups. With the choir members travelling on the second plane. After some delays en route everyone eventually arrived at Salt Lake and were met with an overwhelming reception from friends and relatives at the airport. It is a moving sight to see a waiting crowd suddenly surge forward and start running across the tarmac towards the plane.

To everyone their stay in Salt Lake was a great spiritual experience, and many found their testimonies enhanced by this trip, often by little things that happened.

Lily Crimmin from Whitefield Ward, who sang in the choir, was impressed by hearing a lady asking if there was a Book of Mormon in Russian, at the Information desk. This sister later had the privilege of receiving a blessing from Elder William J. Critchlow Jr, Assistant to the Twelve. "He gave me" she said, "peace of mind, calmness of spirit and physical relief from my suffering. The Lord has truly blessed me".

Dorothy P. Whittaker went to visit her sister whom she had not seen for eleven years, and her nieces and nephews whom she had never seen. The trip was made possible for her by her brother-in-law, Glen Tuckett, who is a physical education coach at B.Y.U.; he paid all her expenses. After having a great many operations and illness over the past years she felt very grateful for the health to take advantage of this opportunity.

Frank and Kathleen Holroyd of Halifax Ward, Leeds Stake, also visited loved ones in Utah. They said, "This great gift and opportunity has been brought to us from our Father in Heaven at a time when we had little hope of ever seeing this thing happen to us. We are truly grateful for all His bless-

ings which He is giving us in our later years."

Sixteen-year-old Diane Ferrary, of Romford Ward, was very grateful to her parents for making the trip possible for her. She said that it added a great deal of strength to her testimony, and although she felt rather alone when she arrived, "the wonderful Mormons of America were so friendly I soon felt at home".

Patriarch Oliver Storer of Leicester Stake, and his wife, children and other relatives from Nottingham, made the journey to see their daughter Christine married in the Temple. Vanessa Poole also from Nottingham travelled with them to be one of the bridesmaids at the reception.

Mary Boyle of Carlisle Branch went at the invitation of the parents of the elder who baptised her, and had looked forward eagerly to seeing the Temple and the Tabernacle.

While visiting the vaults at Granite Mountain with relatives, M. E. Watkins of the Lake District, saw a bus load of Tahitians arrive and straightway they found themselves enfolded in loving arms and being addressed by their traditional greeting. Neither party could understand the language of the other, but the loving spirit was so evident that their relationship was instantly established and the language barrier of no consequence.

Elizabeth McCormack, of Stockport Ward, said the visit excelled her wildest dreams, and as she visited the Temple and Salt Lake Valley she could feel the presence of those pioneers who had walked that way before.

An outstanding memory for Keith and Heather Shaw of Gorleston Branch was the homecoming service they attended for an elder they had known a year ago in their own branch, and the outstanding testimony he bore.

Manchester Choir

Laura Sinclair, Liverpool Branch is grateful for the opportunity of meeting a wonderful couple Brother and Sister John Hut, while in Salt Lake. They have a son who developed a brain tumour a few years ago, which left him blind. Due to the patient nursing of his mother he was able to overcome the handicap and engage in all school activities. Later he became the first blind missionary to be called into the field, and so far is responsible for 21 baptisms. Another son was involved in a car accident two years ago and is still unconcious. Again his devoted parents are nursing him at home with unfailing love and patience, massaging his limbs to keep them in condition. Sister Sinclair says the Hut family gives strength to all who come in contact with them and she will never forget them.

For George Lee of Whitefield, Manchester, it was a spiritual and moving experience to attend the Conference and see the prophet. He said "Even at a distance one could see the power and strength in the eyes of one who was obviously weak and frail through age".

"From the few to the many" was how Terry Bramford of Lincoln saw the trip. Six weeks previously he had presided over a group of ten saints in Singapore. But he stated that the Spirit is the same wherever you may be geographically located.

Anna Harvey of Glasgow fulfilled a dream of 15 years by visiting Salt Lake and going through the temple with the missionary who baptised her.

Attending wards so crowded that it took ten deacons to pass the sacrament was a great thrill for Bette MacRae of

Members and friends of the Manchester Stake Choir as they left on the charter flight to Salt Lake City.

Clydebank, Scotland.

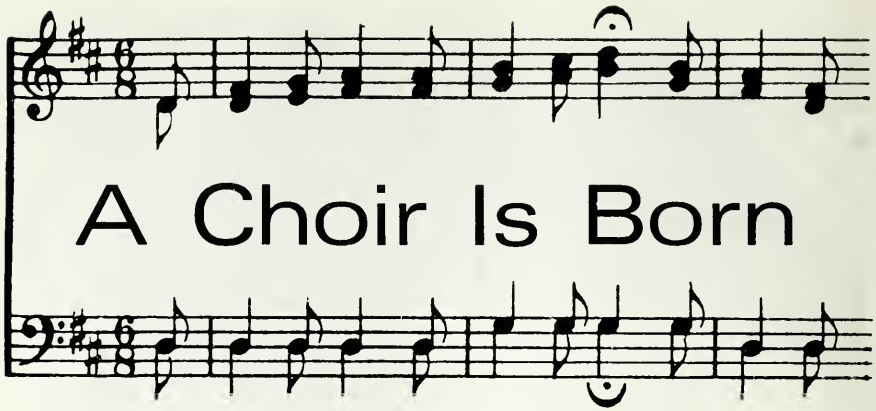
For Edith Bond of Stockport, who is seventy years old, it was a great pleasure to renew friendships with the Saints in Utah, and to sing praises to the Lord. She was one of the first members of the Manchester choir, and also one of the eldest.

For whatever reason they journeyed, whether to see friends relatives or primarily for the General Conference, the hospitality of the Salt Lake Saints overwhelmed everyone and with the inspiration they received at the Conference made it a holiday to be remembered forever.

GOLFER GIVES OF TIME AND HIS TESTIMONY

★ On October 8, the international golfing champion, Brother Billy Casper, was the speaker at a fireside held in the Dundee East Chapel. Members from both Dundee branches, Forfar, Perth, and Kirclady were priviledged to be able to hear the testimony of Sister Casper who was later followed by her husband. Also in attendance were President and Sister Brown of the Scottish Mission.

Brother Casper was in Scotland while participating in the Alcan Golf Tournament at St. Andrews. During the hours just previous to the fireside he had tied his opponent for first place in the richest professional golf tournament ever. Brother Casper, however, seemed to be more concerned about missing his regular schedule of Sunday meetings. Two special numbers by the Dundee Priesthood Choir, directed by President Black of Dundee East, were highlights of the evening. The congregation was also favoured with a solo by Brother Dennis Clancy, the well-known Scottish singer.

The meeting was conducted by President Wallace of the Dundee East branch; the closing prayer was by President Shaw of the Dundee branch.

by

Winifred Stevens

★ When the Manchester Stake Choir was formed in March 1966 with forty members under the direction of Mary Boswell as Choir Mistress, Marion Saunders pianist, and organist Joseph Brown, they little dreamed that by September 1967 their membership would exceed a hundred and that they would be touring Salt Lake City for a series of concerts.

The members travelled from Liverpool, St. Helens, Ashton, Nelson, Middleton, Stockport, Bolton, Hyde, Southport, Rochdale, Burnley, Whitefield and Rawtenstall as well as Manchester to attend their rehearsals. Experience was gained as they sang at conferences, weddings and dedications, and then they progressed to giving concerts of sacred music in and around the Manchester area, which were attended by the civic heads of each town. Prior to their departure for Salt Lake, they gave a farewell concert at the Manchester Stake House to a capacity audience.

As they gathered at the airport on September 18, they learned that the flight plans had been changed, and the choir left much later than the scheduled time on the second plane. However, they reached Salt Lake first and received a wonderful welcome from families, friends and former missionaries.

The choir rehearsed every day at the Millcreek Stakehouse, and from the very first morning a small audience gathered daily to meet old friends and make new ones, and daily the audience grew.

The first appearance in public was at a stake banquet where a truly delightful meal was enjoyed by all before the concert. The following Sunday was busy indeed, part of the Sunday School time was given to the choir who gave four musical items. The lesson was taken by President Weightman and Bishop Weston so that all the people present could enjoy the true British tone and for good measure President Weightman

also added the true Geordie Style!

In the afternoon the choir attended the Sacrament meeting at Millcreek Stake which was full to overflowing, and then straight off again to Mount Olympus Ward where the congregation had waited in place for an hour. The service had been especially delayed for this occasion and this huge building was also filled to capacity. It was regretted that the British saints were unable to bear their testimonies, but time was against them. However, Mary Boswell spoke for every one at each meeting so feelingly.

And so to the big concert at the Assembly Hall, where the audience was in place two hours before the concert. The doors were all opened wide to accommodate the many visitors to the conference who thronged the grounds outside the hall, and the radio and television men were there in force.

There was a great and wonderful spirit right through that great audience as they waited to hear the people that so many of the listening missionaries had baptised. A spontaneous standing ovation was given as the notes of "Jerusalem" the last item on the programme, died away. It was proof enough that the choir had succeeded in their first aim, to be a missionary tool, and secondly to make contact with our cousins overseas.

More than two hours after the concert was ended the singers and the audience were still in the hall, exchanging views, news and snaps and general goodwill. The audiences at the Church Buildings, the Granite Vaults and the BYU may have been small but they were none-the-less welcomed for all that they were impromptu, since everywhere the choir went the cry was always the same, "Please sing for us."

Many thanks are due to Harry Baldwin who acted so ably as the in-between man, for all the odd queries and troubles that develop when a great number of people travel together, also to Brian Ashworth, bass soloist, for his genial good humour at all times as choir manager. Mary Boswell had many congratulations on the prowess of the choir, and deserved many of them herself for the dedication to the task of bringing so many untrained singers to such a pitch of perfection.

The choir received a great welcome at the two missionary reunions, the All-British and the North British, and to make them really feel at home they received a rare treat for Salt Lakers, fish and chips wrapped in newspaper with plenty of salt and vinegar!

The journey home by jet was quite uneventful, just missing a freak storm that blew up an hour after the plane had left the airport which overturned some smaller planes and did much damage to trees etc., but our flight was safely on the way home, arriving exactly on time at Manchester Airport with no mishaps at all.

Finding Life By Losing It

by Brother D. Kerr

(Bellahouston Branch Scottish Mission) Taken from Branch Magazine

★ I would like to tell you the story of Telemachus who lived somewhere in the fourth century. Perhaps it will help you as it has helped me.

Telemachus decided to leave the world and live all alone in prayer, meditation and fasting so in his lonely life he sought nothing but contact with God. But somehow he felt that there was something wrong. One day he rose from his knees and it suddenly dawned on him that this life that he was living was based, not on a selfless love, but on a selfish love of God.

It came to him that to serve God he must serve men, that the desert was no place for a Christian to live, that the cities were full of men and women, that the cities were full of sin and therefore full of need. Like Telemachus I too desired to withdraw from the world, a world where I had freely partaken of the joys of life, I thought only of what I could get out of life, I knew pride and averice, envy and hate, and sometimes even love, but even this I tainted with sin.

Then, one day, God in His mercy removed my blindness and I saw with horror the terrible life I was living. Shocked and frightened, I withdrew from the world only to find that I had replaced the shallow joy I had known with a great unhappiness. I lived apart from the world yet I knew not God either. For unlike Telemachus I had withdrawn from the world not to find God but to get away from my fellow man. Many were the tears that I shed and bitter were my days until God once again in His mercy let it be known to me as He had let it be known to Telemachus that the only way to find and serve God was to find and serve my fellow man, not to hate him as I had done.

As I came forth out of my isolation a great joy filled my heart such as I had never known before. Telemachus and I have surely shared a great and beautiful experience for while neither of us found God, He in His mercy found us. Telemachus eventually gave his life for his fellow man in circumstances too lengthy to include in this article, and while I cannot promise to do likewise, I shall always remember my days of sorrow and the shepherd who led me back to the fold, to the Church of Jesus Christ of Latter-day Saints.

I shall remember also one of our saviour's teachings where He says "Whoever seeks to save his life shall lose it; and whoever loses his life for My sake and for the sake of the Gospel shall save it." God gave us life to spend and not to keep.

What would have happened to the world if doctors and scientists had not been prepared to take risks. What would have happened to life if everyone had played safe and stayed at home instead of exploring and pioneering? What would happen if every woman refused the risk of having a child? The very essence of life is in risking life, and spending life, not in saving it. True it is often the weary exhausting way.

There will always be those around you who by selfish hoarding of their lives will always have more material wealth. But remember your way is the only true way to happiness, the only true way to God.

Hearts Turned To Their Fathers

Research in Scotland by

David Ensign Gardner

★ The readers of these articles on ancestral research should appreciate that "God does not require us to always do extraordinary things; He wants us to do ordinary things extraordinarily well." (Charles Gore, 1853-1892).

Ordinarly we hope that the parish registers will disclose much of the information needed to identify ancestral families but other records are required to supplement ordinary research and help us to "do extraordinarily well."

No matter what our research problem may be, it is important that we learn about the records and the history of the country. Scotland. in the eighteenth century was torn by factions in the churches and disrupted by seceders who formed new sects. The parish Kirk Sessions were often prosecuting individuals for infractions of the law, including such things as Sabbath-breaking and irregular marriage. The Protestant reformation in the sixteenth century introduced changes in the marriage laws so that informal marriages not performed by the clergy in Scotland were considered valid. Although it was the duty of the couple to notify the parish clerk, many of these informal or **irregular** marriages were not recorded.

When, in 1785, Robert Burns fell in love with Jean Armour of Mauchline, he gave her a written acknowledgement of marriage, but it was not recorded in the parish register. Here, therefore, is an example of the need to consult other records. The following excerpt from Book E of the Kirk Sessions of Mauchline, 1783-1789, illustrates the type of genealogical information that resulted, and which is not found elsewhere:

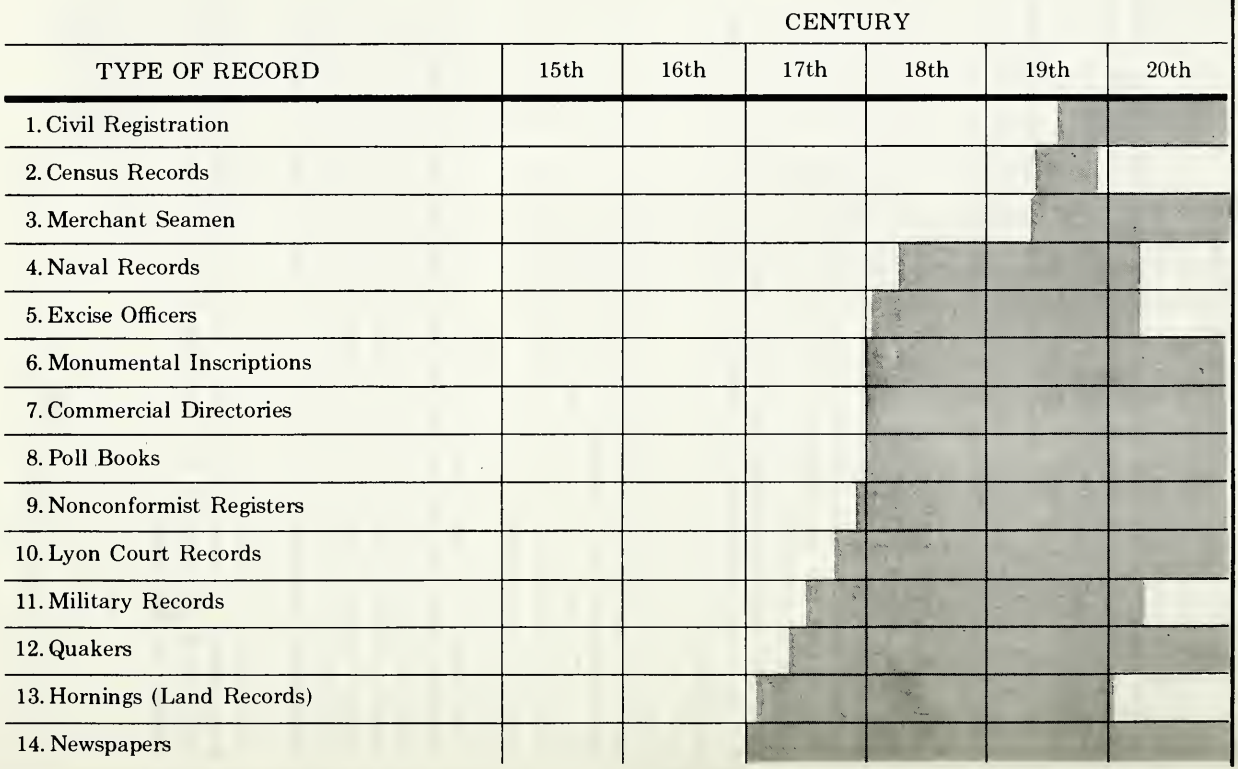
5th August 1788 (appeared) Robert Burns with Jean Armour his alledged spouse; they both acknowledged their irregular marriage and their sorrow for that irregularity, and desiring that the Session will take such steps as may seem to them proper in order to the solemn confirmation of the said marriage. The Session taking this affair under their consideration agreed that they both be rebuked for this acknowledged irregularity and that they be taken solemnly engaged to adhere faithfully to one another as husband and wife all the days of their life.

In regard the Session have a title in law to some fine for behoof of the poor they agreed to refer to Mr. Burns his own generosity. The above sentence was accordingly executed and the Session absolved the said parties from any scandal on this account.

(Signed) William Old, Moderator
Robert Burns
Jean Armour

Mr Burns gave a guinea note for behoof of the poor.

TABLE A SCOTLAND MAJOR SOURCE AVAILABILITY BY CENTURY



MAJOR SOURCE AVAILABILITY BY CENTURY

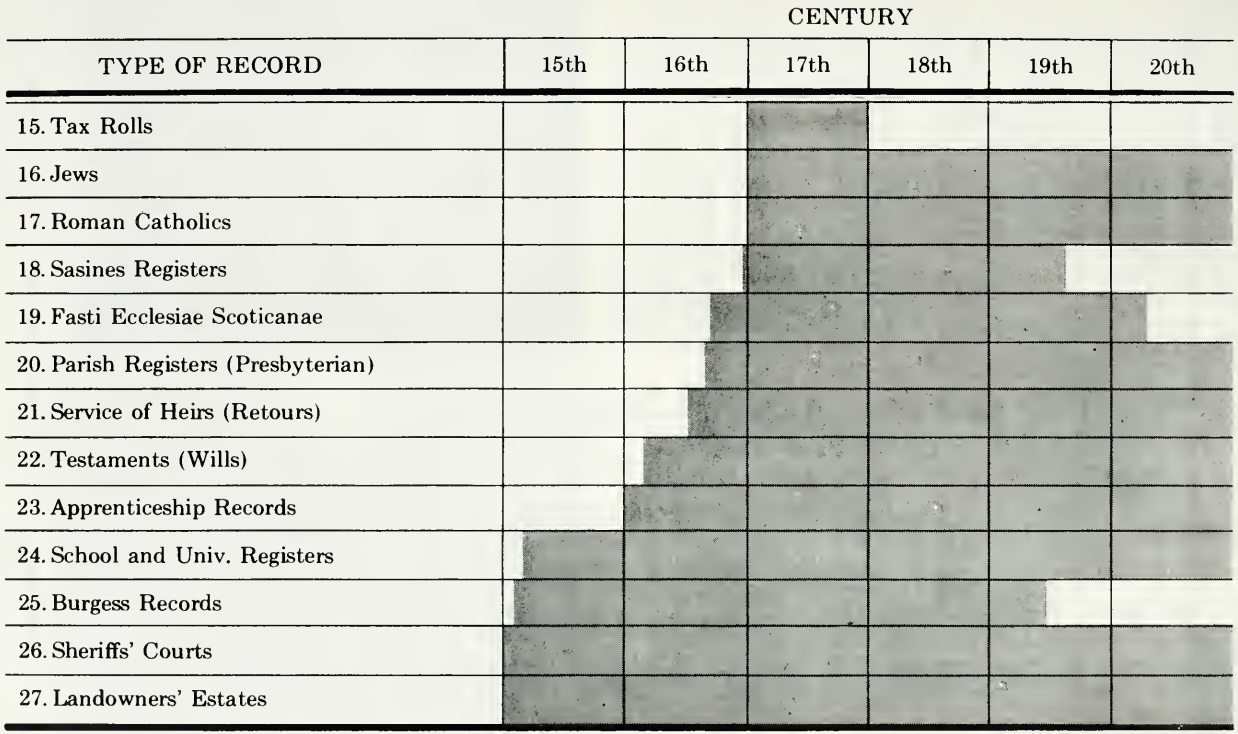


TABLE A. This shows at a glance the Scottish record sources available for a research problem in a particular century.

NEWS

Compiled by Muriel Cuthbert

Central British Mission Leicester Stake M-Men Gleaner Convention

★ For several years one of the highlights of the Central British Mission calendar has been the mission-wide Youth Convention. The 1967 event, held at Keele University in September, was no exception. In addition to the now traditional items, several new features were incorporated successfully, including representation from the Leicester Stake, who have already voted to hold joint conventions with the CBM in future. It was also a new departure to make it an M-Men/Gleaner event, the younger age group having already held their own convention at Newcastle-under-Lyme in July.

The very full programme started with a swing on Friday evening as the costumed participants paraded in a grand march led off by Mission President George I. Cannon and Sister Isabel Cannon. Theme of the convention was "Am I Armoured?" and this was developed in the theme development competition following the grand march, each area of the Mission and Stake being assigned a part of the armour of righteousness.

Knights and ladies, banners and battle axes appeared in abundance in a colourful display of ingenuity combined with simple beauty. There were King Arthur's knights and damsels in distress, not to mention the dragons

Midlands West District participating in the light quartet contest.

and bold bad barons. As usual, the judges had a most difficult task, but their decision was a popular one when Wales North and Midlands East were declared winners of the grand march and theme development respectively. All agreed that the theme could not have been better, to encourage delightful dressmaking, and conjure up scenes of valour, vision and vivacity.

Next came the traditional interlude when guests of honour, Stake President Kenneth J. Poole and Sister Dorothy Poole, and President and Sister Cannon, were treated to a comic serenade by members of the stake and mission boards. Amid enthusiastic applause, the brethren received the accolade as Sir Kenneth de Leicester Square, and Sir George de Cannonbere, complete with sword and helmet, while the ladies were bestowed with headgear befitting such an occasion.

The evening continued with a fine talent show, which included a great variety of items, ranging from piano solo to novelty duet, mimes to marionettes, and Spanish dancers to Beaux Gendarmes. Wales North District again took the honours with their magnificent pithead mining scene and beautiful Welsh singing. Then after a sumptuous buffet supper, where even teenagers could not clear all that was prepared, everyone knelt in a circle just before midnight for family prayers to round off the first memorable evening.

Despite the lateness of lights out, almost everyone was up before 6 a.m. for a dawn lakeside testimony meeting. Many inspiring testimonies were borne of the restored Gospel, of prophets today, and of wonderful Church experiences. As the group quietly wended its way back to the dining hall, a feeling of happiness and oneness accompanied them through the spirit of testimony which had bound them together.

Various phases of the Arts Festival proceeded throughout the day, with speech, light and sacred quartets,

The cup winners, Wales North District talent show, Central British Mission.

original short stories and drama, and in all activities, great preparation, imagination and real talent were shown. Special mention must be made of the Wales North achievement in the quartets, where all three judges independently gave them maximum rating in both events; also to Midlands East and Wales North who shared the premier award for both story-writing and story-reading. Midlands North carried off the drama, with a stirring portrayal of the battle between Good and Evil.

The evening was full of more delightful events such as the table decoration competition, a grand banquet at which Certificates of Achievement were presented, and a Gold and Green Ball, opened by formation dancing competitions. A tired but happy group of M-Men/Gleaners again knelt in prayer at the end of the day to give thanks for the blessings and bounties enjoyed.

Every year, however, there is one part of the programme which surpasses all the performances and achievements of the rest. This is the Sabbath Day Conference session when the young people and their leaders join together in worship, testimony bearing and spiritual instruction. This year it was decided to hold a round table, with leaders throwing down the gauntlet of challenge to the youth on the theme. "Be a Chosen Generation."

A round table was a very appropriate innovation since the 150 in attendance matched both in numbers and in valour, the reputed knights of King Arthur's legendary Round Table. As the fine youth speakers, representing each of the mission districts and the Leicester Stake accepted the challenges in turn, their messages were a thrilling climax to the Convention.

Many names could be mentioned, indeed all who attended participated in some way, but suffice it to say that Peter and Gladys Williams, Mission MIA Leaders, who organised the whole affair, went home feeling well rewarded for their efforts. Wales and North District, worthy winners of the 1967 Arts Trophy, were perhaps the most jubilant, but everyone departed in good spirits, with a sense of achievement and purpose, and with many new friends.

Next year's event is already on the drawing-board, and soon the happy round of rehearsals will re-commence, so 1968 M-Men/Gleaner Convention, here we come.

CENTRAL BRITISH

Barn Provides Dance Setting

★ The best place to hold a barn dance is in a barn, as Stafford Branch found out on the eve of their Branch Conference September 23. The barn at "The Hollies," Woodseaves, was specially cleaned out and aired for the occasion, and the evicted cows were made comfortable in an adjoining building.

The music was provided by a group from the English Folk Dance Society and they certainly are to be praised for the wonderful music they presented. About 80 saints and friends were present, and Mr. Leighton, the farmer called in for five minutes, then disappeared for a little while returning with his wife and two children, proclaiming later that it was the most enjoyable night they had spent for a long time.

Excellent hamburgers, hot dogs, fruit pies and pop were provided by Sisters Hudson, Margetson and Cheeseman and sold out long before the end of the dance.

Brothers Roy Freeman, Margetson and Richards, decorated the barn with bales of hay and a hay cart, and special lighting effects which helped the wonderful atmosphere. The feeling of love and brotherhood set the scene for the more spiritual programme on the Sunday where 47 attended and the speakers were all inspired. Everyone enjoyed the theme of the conference which was "Strength through Unity."

★ On October 10 the Mayor of Peterborough visited the local Relief Society with his wife, he spoke for 15 minutes on how he combined his civic duties with his Church. He is a Methodist Lay preacher.

The sisters presented him with a cheque for £20 for his Cancer Relief fund, which they had worked hard to obtain. They also gave him a Book of Mormon and his wife two Relief Society magazines. They were both very impressed by the chapel and said that they would return to another meeting in the future, and they also promised to read the Book of Mormon.

★ Over at Northampton, 20 children enjoyed a Primary party on September 6, watched over by Sister Andrews and her helpers. While on September 22 a jumble sale in the cultural hall realised £25 for the Church funds ... a lot of money for old junk.

The Relief Society held their opening social on the 26th, and after the lesson previews they took part in charades. quizzes, and pencil and paper games. Buffet refreshments and hot chocolate were served by President Turvey and her counsellors Sister Wilson, Sister Lewis and Sister Essom.

The weather was greatly improved for the branch's second garden fete on September 30 in the spacious flag-bedecked grounds. The many attractions appealed to all age groups and included a judo display, an Alsatian dog demonstration, children's fancy dress, pony rides, coco-nut shy, and plenty of refreshments. The ever popular flower arrangement competition drew 19 entrants, two of which were by men, and one by a girl of nine years. Again all profits go to the dedication fund.

The M.I.A. have not been left out of all these activities, for on the 12th, 13th, and 14th of October they presented a "Who dunnit" play, full of drama and suspense before a good-sized audience each night. It was produced by Mrs. Grace E. Pratt, who was also in the cast of nine. The settings were by Lawrence Cummings props by Walter Allen, and the stage manager was David Buckle. Refreshments were available during the two intervals.

★ Ballet Dancers have to start training while they are young, and Nicola Claire Chapman of the Worcester Branch, aged 6 years, has already taken her first steps in the right direction. At the age of five she passed her first baby ballet examination, for which she received a medal and was highly commended. Her second exam was for the Royal Academy of Dancing, whose president is Dame Margot Fonteyn, and she passed her Primary ballet exam and was again highly commended. Congratulations Nicola, we shall follow your progress with interest.

Nicola C. Chapman, age 6, young dancer.

Skit Begins Stourbridge Show

★ Stourbridge Branch staged a "Show" at the Brotherhood Hall on 31st Sept. at which 60 saints were present. They came from Stourbridge, Worcester, Redditch and Kidderminster, with special guests being District President and Sister Passey.

The evening began with a skit entitled "The Patient." The scenery was very authentic as an operating theatre and a tape recorder of screams and moans fitted the setting perfectly. Next came the "Simple Simon" skit, where Janet Eden had the pleasure of throwing a "crazy foam pie" at June Hale. Then another doctor's sketch, where patients with their various ailments were more enjoyable to watch than to pity. Fun and delight was the theme of the evening, and crazy foam pies were in great demand.

During the interval a varied assortment of refreshments were served by the Relief Society, at the same time President and Sister Passey judged the "Hat Competition" which was won by a sister from Kidderminster. Brother Bowler compèred the show, and his two young daughters, who are not members, entertained with various types of tap and ballet dances.

The Cultural part of the show was also very interesting, the Beehive and Laurel programmes were introduced, then the speech festival. The MIA choir ended the exciting evening with the popular song "Edelweiss," and the audience joined in, filling the air with joy and contentment from a very enjoyable evening.

BRITISH SOUTH MISSION

★ While Mission Relief Society President Olive Perry and her daughter Judith were on holiday in the Isle of Wight, they joined a party of Relief Society sisters and MIA members from Newport Branch on their outing to see the film "The Sound of Music." Prior to the performance a number of sisters enjoyed a fish and chip supper.

★ A Work and Play Day was held on October 17 at High Wycombe Branch, in order to clean up the garden and

get the property in good condition ready to sell. The weather was cool and rainy, but that did not prevent the saints from working and having fun. Hamburgers, hot dogs and punch were served for lunch, and a game of volleyball was played before the work started again.

BRITISH MISSION

Youth Meet 'Greatest'

★ One of the most important events in the Mission MIA calendar is the Youth Convention, which took place at the Warners Holiday Camp, Minster, Isle of Sheppey, this year on September 15/17. As one young member said, "this was the greatest convention yet," the atmosphere and spirit were terrific.

Although the Norwich District won the cup, it was not easy, as the opposition was tremendous. Standards of performance had increased throughout the mission, which is a sure sign that the talents and testimonies of the young people are growing.

Elder LeGrand Richards, of the Council of the Twelve, attended the opening of the convention and gave an inspiring talk about some of his experiences.

Sunday morning commenced with a testimony meeting at 7 a.m. on the football pitch, with Mission President Reed E. Callister and his wife, and also Elder James A. Cullimore, Assistant to the twelve, and Sister Grace Cullimore. It was a wonderful meeting with the young members eagerly bearing their

Norwich District proudly display winning cup at Youth Convention.

testimonies. After breakfast everyone assembled in the ballroom for the conference, to hear President Callister, Elder and Sister Cullimore and young men and women from the mission give inspiring talks and accounts of their experiences. Michael Mills sang a solo "God So Loved the World," and throughout the meeting everyone felt the spirit.

Lunch followed, and then the convention was over, but not to be forgotten, with happy hearts everyone left for home. New friendships flourished and everyone was talking about the next time, which is going to be even better.

★ A dinner and dance to celebrate the dedication of the chapel was held in the cultural hall at Lowestoft and was attended by over 80 members and friends.

Entertainment was provided by the MIA who gave a preview of their entries for the youth convention on the theme "Stairway to the Stars." Michael Mills sang a solo, and two folk songs were sung by Elder Harkness. The dinner was prepared and served by the Relief Society, and the evening was rounded off by a grand dance.

★ Witches were among the 150 people who took part in an early Hallowe'en Party given by the Watford District at the Luton Chapel on October 7. The order for the party was fancy dress, and several brave saints donned witches garb, but instead of flying in on a broom, they made their entry via the M1 in a car.

A parade of the fancy-dressed participants was held at the beginning of the evening, and Doreen England, Hayes Branch, as a cat with a stuffed stocking for a tail, tights, fur hood, with felt ears, and claw hands, won the prize for the best adult on parade. Brother and Sister Caplin were awarded the prize for the best dressed family. Bro. Caplin had donned a chef's cap and apron for the occasion, while his wife hung a notice around her neck asking if Mary was contrary, and she used a straw hat and plastic flowers to pose her question.

A prize for effort should have gone to the Grady family of Hayes Branch, for Denis and Davina Grady were Mr. and Mrs. Munster, seven-month-old Deborah with gnome's attire was pushed in a Gnome-mobile (pram), while her brother Trevor, aged 8, was a ghost, Malcolm, 6, the Wizard of Oz, and Tina who is 4, was Tinkerbelle.

The evening was organised by Denis Grady, and Camille Maddox (Wembley Branch) with her husband providing entertainment, Western style.

Refreshments were provided by Relief Society members from the Hayes Branch.

LONDON STAKE

Music Takes Spotlight

★ Music has played a prominent part in the programme of the London Stake recently, first a song contest was organised by the Stake MIA and held at a Social affair following the Leadership meeting on September 23.

The winning entry was written by David Wrenn, John Snell and Mike Dockrill to be sung to the music of "Some Enchanted Evening." The prize was a personal stationery wallet.

Second, on a more serious note, a concert of classical music was held at Hyde Park on October 21. The standard was extremely high and the evening thoroughly enjoyed by all who attended.

With the exception of guest artiste Jean Taverner, all the other artistes were members of the London Stake,

Sister Taverner, who was formerly a member of the Stake, began her singing studies at the age of 12 in her native Leicester. At 18 she went to London to join the Imperial Opera Company and later toured with the Carl Rosa Opera Company. She left her professional career in order to rear her family, but has continued to give freely of her talent to every kind of Church event, from the dedication of the London Temple and the Singing Mothers' tour of 1961, to many branch and ward socials and concerts. Her many friends and admirers in the London Stake were happy to welcome her back for this special evening.

Other artistes included:

Heather Bleakley from Hyde Park Ward, started learning the flute when she was 14, and played in her school orchestra. Previously she studied the piano for seven years.

Roy Cain of the North London Ward is a music student at Trent Park College of Education. He sings and is learning to play both the piano and the double bass.

Pauline Doggett of South London Ward is currently working for her ARCM. She sang for a season with Bach Choir, is also an accomplished pianist, and played double bass in the orchestra. Alyson Fensome, Luton Ward, has been learning the cornet for a few months and plays in the school band.

Audrey Gillett, soprano from Romford Ward, has been very successful in local music festivals, and also teaches the piano.

Vera and Alf Godwin of South London play a large number of instruments including banjo, mandolin, ukulele, Hawaiian guitar, recorder, harmonica, concertina, piano, organ and drums. Alf has been teaching fretted instruments for the Greater London Council for five years, and Vera hopes to take her Grade VII (Theory examination in May.)

Stake News

The Hemmingway family of Hyde Park also have an abundance of musical talent. Mary Dawn has been learning the violin for four years. Michael has played the guitar for two years. Delwin who has been learning the piano since he was five also plays the trombone and is a fine organist.

The Lloyd family from Epsom Ward is another musical family. Thoma Lloyd was a contralto soloist at high school, and has sung with the Tabernacle Choir. Her daughter Judy accompanies her.

Gerald Redman of Romford plays the piano for the ward Sacrament meetings and is very active in music for the MIA.

Jill Shevlan another student at the Trent Park College, is an experienced pianist and is also learning the bassoon. Douglas Summers of Hyde Park began piano lessons at 15, he also plays the organ.

Derek Taylor, Epsom, is the stake chorister, and has sung on the professional stage. He plays both piano and organ.

Certainly a very talented gathering, and we wish them every success in their individual careers and in their future efforts together.

SUNDERLAND STAKE

Jumbo Sale

★ Every little helps, as the Relief Society found out when they made cakes and sold them at the North Shields Ward Jumble Sale in aid of the building fund. Combined efforts raised £25.

★ At the end of September, Peterlee Relief Society sisters were invited to the home of Doreen Douglas for their opening social. After the lesson previews they enjoyed a meal provided and served by their Presidency, Sisters Sarah Holligan, Doreen Douglas and Jane Noble.

★ October 10 saw Billingham Ward MIA holding a barbecue on the beach at Redcar, some of the more hardy members even ventured into the sea, and afterwards declared through chattering teeth that it was really warm! They soon did warm up though after relay races and a game of football, but it was dark and no one could really see the ball.

The brethren built a roaring fire from wood which they brought in the boots of their cars, their excuse was that they knew they wouldn't be able to see to find driftwood. Potatoes and sausages were "cooked" and consumed regardless of their condition, and everyone declared they had never tasted better food. Members from Redcar Branch and Middlesborough Ward also joined the party, making about 40 in all, and they agreed that it really was a very successful evening in spite of the chilly time of year.

★ Consett Saints have made quite a name for themselves at various shows held in the area. At Castleside Show, Joan Hovell won the beauty contest, and 7-year-old Janet Kyle won second prize in her age group, as a camera in the fancy dress. Tracy Kyle aged 1½ years won a 1st prize as a mini-mum in her age group. Brenda Kyle won two 3rd prizes in the wild fruit and flower sections. Christine Kyle used the camera costume, which was made by Brother Jameson, at the Consett Show and also won a second prize.

The branch president and missionaries took part in a discussion with a Catholic priest, a vicar and a Methodist minister before the public at Stanley, which is quite near to Consett. They are having great results there, and are showing the film "Man's Search for Happiness" and another about the Tabernacle Choir. The Church has had good write-ups in the local press stressing the high morals of the Church especially in the Youth Programmes.

LEICESTER STAKE

★ The Elder's group of the Eastwood Ward held an open air party and bonfire at the end of September. Hot broth, peas scones and cakes were enjoyed by the brethren and their wives. The proceeds of the evening were donated to the Missionary Fund.

★ About 60 local saints were most impressed by the quality of the performance of the Woodsetton Drama Group of the MIA as they presented a one-act melodrama, "Dark Brown" by Phillip Johnson. For one of the actresses, Hazel Brown, this was a farewell performance, as she left the next day to attend Bretton Hall College, where she is to study English and drama. MIA President Barbara Smith, presented her with a fountain pen, so that she may keep in touch with her many friends in the Woodsetton MIA.

★ Autumn was certainly in the air when the stake held their annual dinner dance on October 14. The tables were decorated with bronze and yellow chrysanthemums in golden baskets, and the cultural hall with bands of browns, oranges and yellows, all arranged by Margaret Sanderson of Leicester Ward. The dinner was prepared and served by members of the YW and YM MIA and Geoffrey Pallet

was MC for the evening. Many of the girls were in long evening dresses which created a gay scene as they danced to the music of the "Meltones." During a break from modern dancing, Stake Superintendent Geoffrey Harris directed some folk dancing. Special visitors for the evening were President Joseph Hamstead and his wife and daughter from the London Stake.

★ The film "Windows of Heaven" was shown one Sunday evening to members of the Derby Ward, who found that it gave them a new outlook on the importance of tithing. It is interesting to note that a family who were investigating the Church and finding this law difficult to comprehend, were so inspired by the film that they have since been baptised.

On September 23 the Primary children presented a show in the cultural hall, with plenty of singing and dancing, including a ballet by the pupils of the Gabrielle Middleton School of Dancing, and two missionaries who sang to their guitars. Sideshows gave added enjoyment and altogether £6 12s. 6d. was raised.

The following Saturday the children set off on their Sunday School outing to Twycross Zoo, where they had a wonderful time. Each child received free refreshments and sweets.

10 Girls Pass Camp-Crafter Test

★ All ten girls who attended the Somerset District YWMIA Camp-crafter weekend at Weston-super-Mare passed their Camp-crafter tests. They were put through their paces by Sister Bernice West and her officers of the stake YWMIA board.

The weather for the weekend was perfect and the girls and their two leaders, slept in tents.

The main events included a hike, swimming, singing round a camp fire and an open air testimony meeting at 7 a.m. on Sunday. The girls later attended Sunday School at Weston and relaxed on the Chapel grounds until camp broke in the afternoon.

It was a highly successful weekend organised by Sisters Enid Fulfit and Sylvia Nott of the District YWMIA Board and assisted by Sister Laura Bridgwater, president of the District Relief Society.

Somerset District Y.W.M.I.A. Camp-crafter weekend July 14th 15th and 16th.

Weston Branch Conducts Volleyball

★ Teams from Derby, Bristol, Cheltenham and Weston-super-Mare took part in a volley ball competition at Weston recently organised by the Weston Branch MIA.

The mens' event was won by Derby and the mixed event went to Weston. Brother Brian West and Sister West of the Southwest British Mission MIA Board presented a cup to the Derby team and a shield to the Weston team.

In the evening a barn dance was held under floodlights on the Weston Chapel lawn. The event was organised by Brothers Clive Jones and Paul Woodhead, and the Relief Society Sisters served refreshments.

Sister Bernice West presenting the shield to Sister Susan Mott, the Weston captain.

Bro. Brian West presenting the cup to the Derby captain.

FATHERS AND SONS

★ Longs Walks over Exmoor with its magnificent views across the Bristol Channel were features of a fathers and Sons camp run by the Somerset District YMMIA late in the summer in the South West British Mission.

Derby Ward young mens volleyball team.

On returning to camp from a walk which included Boscombe Beach and Porlock Weir dinner was cooked by Pres. Roland Elvidge, of the Yeovil Branch, and District Pres. Norman T. Woodhead.

Before breakfast, early on Sunday morning, the whole camp climbed to the highest peak they could find and there, among the heather and singing birds, held a testimony meeting. Each boy bore his testimony along with his father. Another hike through the woods followed breakfast. Camp broke in the early afternoon and everyone returned home feeling more brotherly love to each other as the result of such a pleasant week-end.

The camp was organised by Brothers Christopher Allen and Paul Woodhead of the District YMMIA.

Pres. Woodhead writes: "During a camp like this one person usually stands out above everyone and this was no exception. Brother Edgar Dry, of the Yeovil Branch, proved a good friend to everyone and always had something humourous to say."

PLAY

★ Climax of a Primary Play Day for the Somerset District at Weston-super-Mare was a parade of all the children led by the District Pres. Norman T. Woodhead.

The children played on the sands before the sports events, all judged by Pres. Charles Jones of the District Presidency. Every race was won by Weston but in the painting competition, also judged by Pres. Jones, children from Yeovil Branch won the prizes for each of the three classes. A cup presented by the Mission Primary Board was won by Weston Branch.

Sister Mary Jones, District Primary President, was responsible for organising this happy day for the children.

'Golden Adult Night' Draws Visitors

★ The Kilmarnock branch of the Scottish Mission held a "Golden Adult Night" October 13. In attendence were President James A. Cullimore Assistant to the council of the Twelve and President and Sister Brown of the Scottish Mission.

Visitors to the chapel were shown various displays sponsored by the auxiliaries. Poster displays in line with the theme of the evening, "Gaining A Testimony," were exhibited in the cultural hall. A special film strip made from the testimonies of new Scottish converts and a film entitled "Joseph Smith's Testimony" created a spiritual atmosphere. The personal testimonies of several of the local missionaries plus talks by President Cullimore and President Brown were added highlights.

The evening closed with the world's fair film "Man's Search for Happiness." Also taking part in the meeting were President Lovell, district president of Kilmarnock district, President Keir of the Kilmarnock branch, and President Bloy of the Ayr branch. About a hundred members and investigators alike enjoyed the well organized evening.

Scarborough Branch Harvest Supper

★ Home grown vegetables and home made preserves made a wonderful display set out on long tables in the Cultural Hall at Scarborough Branch's Harvest Supper September 23. There was even a very attractive home-made loaf, something one seldom sees these days.

Bales of straw with chairs between each one served as seats, and certainly gave an authentic touch to the scene. The evening began with dancing and was followed by an auction sale of the vegetables and preserves, which raised £19 10s. 11d. for the building fund. Michael Street of the branch presidency conducted the sale with a great spirit of fun and humour, and an enjoyable buffet supper rounded off the very happy evening.

On September 28 the Relief Society held their opening social, and two fortunate husbands were also able to attend, and appeared to enjoy the proceedings. Displays of books, pictures and home-made articles relating to the various subjects were used as the teachers gave their lesson previews. Games followed and then supper.

★ Beverley Branch recently said farewell to the Ken Brown family, who have moved back to East Hull Branch. Pres. Brown was on the District Council, and Sister Brown was the Branch Relief Society secretary and a teacher; their daughter Lynda was Sunday School secretary and librarian.

Suzanne Waslin has also left the branch to join the WRAF. Her services as a counsellor and teacher in the Sunday School were greatly appreciated.

★ The Grimsby District Relief Society Temple Excursion took place on September 24/28 and the party comprised of 17 members. They left after enjoying a wonderful district conference at Scunthorpe, and had a comfortable ride south in a coach driven by President Arthur Casbon of Cleethorpes.

President and Sister Buckmiller, who attended the conference as guest speakers together with their daughter Ruth, also accompanied them on the journey.

Sister Fuller, aged 84, of Grimsby Branch, who travelled for her own endowments and sealing, continued through two other sessions inspiring everyone with her spirit. A total of 199 endowments and many other ordinances were performed. A great spirit of love and unity was apparent and bred a determination to attempt two such excursions in 1968.

★ Because Lancashire's damp climate is not good for the health of his Austrian born wife, Tom Reeves of Accrington decided on his retirement to leave for Salzburg, Austria, and settle there. Brother Reeves who was only recently ordained as an elder, has been active in branch affairs during his year or so as a member of the Church. In the Sacrament meeting on October

8, Brother and Sister Reeves gave their simple and moving testimonies to the truthfulness of the Gospel. In her testimony, spoken in broken English, Sister Reeves managed very sweetly, to convey her sincere love for the friends she was leaving behind in Eengland, and for the Church of which she has been a member most of her life. They also invited members to call on them if ever they are in Salzburg, their address is: Mr. and Mrs. Tom E. Reeves 5020, Salzburg, Karl-Adrian Street, Austria, Aiglhof.

BIRTHS

June 18. — To Kenneth and Jill Chapman of Worcester Branch, Central British Mission, a son, Karl Andrew.

Sept. 5. — To Brother and Sister Fenwick Davidson of Consett Branch, Sunderland Stake, a son, Jonathan Charles.

Sept. 16. — To Phil and Jean Sibly of Billingham Ward, Sunderland Stake, a son, Craig Anthony.

Sept. 22. — To Malcolm and Kathleen Robson, of Newton Aycliffe Branch, Sunderland Stake, a daughter, Andrea.

Oct. 3. — To Brian and Ann Margetson, Stafford Branch, Central British Mission, a daughter, Rebekah Faith.

Aug. 30. — Brian and Cynthia Forster, Redcar Branch, Sunderland Stake, a daughter, Annette.

ENGAGEMENTS

★ Stephen Harrison to Ann Roberts, both of Rhyl Branch, Central British Mission.

★ Dennis Campbell of Dundee Branch to Avril Dolben of Scarborough, North British Mission. Dennis served as a Church builder on the Scarborough Chapel from the commencement until it was completed, rounding off this voluntary service by acting as custodian for a fortnight after the opening.

MARRIAGES

★ On September 21, Christine Ann Storer, eldest daughter of Patriarch Oliver Storer and Hilda Storer of Nottingham was married to Dennis R. Dunyon, youngest son of President and Sister Joy F. Dunyon, formerly of the Central British Mission, in the Salt Lake Temple. The ceremony was performed by Pres. Selvoy J. Boyer. Many of the family and friends travelled over on the Charter flight especially for this occasion.

★ The marriage of Carol Nicholls and Leslie Barrington Cooper took place at the Grimsby Chapel on October 7. President Leslie Bushell of Grimsby officiated at the service, which was attended by 85 members and friends.

Carol looked radiant in her wedding gown and they made a very handsome couple. Their honeymoon was spent in London.

Jean Irving was married to William Mantey at recent ceremonies.

★ Jean Irving was married to William Mantey July 22 at Newcastle-upon-Tyne. Bridesmaids were Sisters Anne Mensforch, Pamela Brown and Susan Pickard. Brother Norman Pondergast was best man.

Prior to the wedding the groom was a member of the Munsar Branch in Germany but since his demobilisation from the armed forces the couple intend to live in Edinburgh.

★ Bertram Merrill, Manchester South Ward, to Victoria Jane Fleming of the same ward, July 22, at the Manchester Ward chapel. Brother Merrill is a professional genealogist and Sister Merrill, a children's nurse.

OBITUARIES

★ Maud Hawkes of North London Ward, died October 19. A faithful member of the Church, Sister Hawkes had been a member of the Relief Society for 46 years, and for nearly 23 years served as a member of the Relief Society Board of Great Britain. The funeral service held October 25 at the North London Chapel was conducted by Bishop Vance R. Leavitt. Pauline Doggett sang a solo and President Dougald McKeown paid tribute to this well-loved sister.

SISTER NAOMI SCHOW DIES

★ Naomi Simper Schow, formerly a secretary and book-keeper with the microfilming department of the Genealogical Society in North Cheam, England, died September 27, 1967, at her home in Murray, Utah, after a few months illness.

Sister Schow was born December 28, 1903, in Murray, Utah, a daughter of George W. and Laura Jane Pugh Simper. She was married to Orien J. Schow June 3, 1947, in the Salt Lake Temple. He preceded her in death in 1957.

During her two-year assignment to England for the Genealogical Society, she served for a time as a temple worker in the London Temple. She also once served as secretary for the Murray South Stake mission.

When the book-keeping operations for the microfilming programme in England were moved to Salt Lake City in December 1965, Sister Schow returned to Salt Lake where she worked in the Treasurer's office of the Genealogical Society until her recent illness.

Glimpses of Youth

★ Elder Gary Talbot is home from his two-year mission to Scotland. During this time he served in Dundee, Fife, Aberdeen, Thurston and The Highlands. He was assigned to Glasgow twice during his two years in the north. He was a fine missionary and proved his leadership ability in his calling as district president and zone leader.

He returned home but his stay was short. After a month in Southampton he left for the United States where he will study at Brigham Young University. He will be staying with his sister who is a former missionary in the South West British Mission.

Gary Talbot, Southampton Branch, British Mission.

DAVID LUSHER

Ipswich Branch, British Mission

★ David has been a member of the Church for just a year. He is thankful for his membership and is enjoying the Church publications. David is deaf and would like to contact any other members of the Church that may have this same affliction. He is twenty-four years old. He would very much like to have a pen-pal.

His address is: C/O 51 Newton Road, Ipswich, Suffolk.

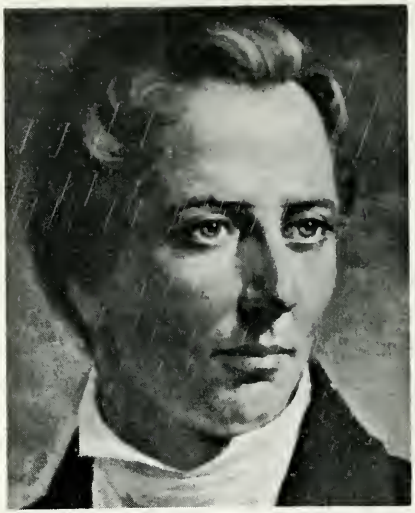
ELDRED SMITH

Continued from page 34

illuminate every moment of living. It is one of the happy paradoxes of human behaviour that the readier we are to forgive the less we are called on to forgive. Forgiveness does not undo what has already been done. It enables us to accept what has been done and go on from there.

It is only through forgiveness of our mistakes that we gain the freedom to learn from experience, but forgiving our shortcomings does not mean denying that they exist. On the contrary, it means facing them honstly, realistically. Forgiving brings a peace of mind, a pleasant assuredness, and freedom.

One who hates is his own tormentor. Unless you forgive, you cannot love. Without love, life has little or no meaning. Love thy neighbour as thyself, forgive and forget, let no ill feelings exist between you and any member of your family or a neighbour or friend or anyone, for we are all God's children—sons and daughters of our Father in heaven and brothers and sisters in the spirit of our Saviour Jesus Christ.



Joseph Smith The Latter-Day Prophet

★ One hundred sixty-two years this December 23 Joseph Smith was born in the town of Sharon, Windsor County, state of Vermont. When he was in his tenth year, or thereabouts, his father, Joseph Smith Sr. left Vermont and moved to Palmyra, Ontario (now Wayne) County, New York. About four years later the family moved into Manchester, in the same county of Ontario, a few miles south of Palmyra.

Joseph Smith records in his testimony, that much excitement existed at the time with relation to religion, with many crying "Lo here" and "Lo there" as ministers contended for the various faiths.

In Joseph's family the members had joined different churches, all which caused him concern as to which church to join. He said,

"At length I came to the conclusion that I must either remain in darkness and confusion, or else I must do as James directs, that is, ask of God. I at length came to the determination to 'ask of God,' concluding that if He gave wisdom to them that lacked wisdom, and would give liberally, and not upbraid, I might venture."

Retiring in a grove of trees nearby he knealt in prayer and shortly received a visitation by two personages, "whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name, and said, pointing to the other, 'This is My Beloved Son, Hear Him!' "

Joseph was told he should join none of the churches, "the Personage who addressed me said that all their creeds were an abomination in His sight; that those professors were all corrupt; that they draw near to me with their lips, but their hearts are far from me; they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof."

This was only the beginning of the beautiful story of the restoration and the development of the potent testimony of Joseph Smith which has cast an influence upon the lives of thousands since.

Read Joseph Smith's testimony again, a beautiful story in itself. You'll find it preceding the Book of Mormon. But don't stop with reading his testimony, continue by reading the Book of Mormon again. And make it a family project.

Salvation cannot come without revelation; it is in vain for anyone to minister without it. No man is a minister of Jesus Christ without being a Prophet. No man can be a minister of Jesus Christ except he has the testimony of Jesus; and this is the spirit of prophecy. Whenever salvation has been administered, it has been by testimony. Men of the present time testify of heaven and hell, and have never seen either; and I will say that no man knows these things without this.

—Joseph Smith